

JAPAN

THE COUNTRY

COURT AND

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A SAMURAI AND WIFE OF FORMER TIMES.

JAPAN

COUNTRY, COURT, AND PEOPLE

BY

J. C. CALHOUN NEWTON, M.A., D.D.



NASHVILLE, TENN.; DALLAS, TEX.
PUBLISHING HOUSE OF THE M. E. CHURCH, SOUTH
BARBEE & SMITH, AGENTS

1900

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TO

ALPHEUS WATERS WILSON, D.D., LL.D.,

LEADER IN FOREIGN MISSIONS,

GREAT PREACHER,

AND

A BISHOP IN THE CHURCH OF GOD,

THIS BOOK IS DEDICATED

WITH SENTIMENTS OF HIGH REGARD

BY THE AUTHOR.

INTRODUCTION.

THE writer of this book has taken advantage of the opportunities afforded him, while resident in Japan as missionary and engaged in educational work, to gather material for a comprehensive view of the country, court, and people. The enforced leisure of a couple of years has enabled him to put it in shape and offer it as a contribution to a better understanding of that far Eastern nation. The expedition of Commodore Perry, which in 1854 opened the country to foreign intercourse, awakened interest in the character, conditions, and possible future of the people. This interest has been intensified by the war with China and the entrance of Japan, under the operation of new treaties, into the community of civilized nations. It is impossible as yet to forecast the far-reaching results of these events. They have already profoundly affected the life of the nation, and, in the nature of the case, must influence its political and commercial and even its religious relations with the Western world.

It must be borne in mind that it is still substantially a heathen nation. The court and the people adhere to the old faiths, with their attendant superstitions and consequent degradation of character and life. It is true that there are many individual instances of emancipation from this bondage; and it may even be said that there is a widespread, uneasy sense of the inadequacy of the ancient beliefs and worship to satisfy the requirements of the new and broader life of these later years. It may be considered a period of transition. But it is to be expected, it may be reckoned as certain, that strenuous effort will be made to reconcile these larger relations with the outside world and the higher forms of thinking and living required by them with the terms of the old religions. The old problems worked out in ancient civilizations to their inevitable issues in disaster and ruin are to be tried again under new conditions. The result cannot be in doubt. Meantime it behooves us especially of this Western world to give

close and careful heed to the movements in this great national drama, to get as true and thorough insight as possible into the characters and conditions involved and to have ourselves in readiness by all honorable and Christian means to aid in the development of Japan and the establishment of its government and social life upon foundations of righteousness and truth, the only foundations which can insure perpetuity. The gospel has done much in this behalf, but far more remains to be done. We need to put in living association with these people the finest forms of Christian life and the best products of Christian thought. The forces of Christian zeal directed and controlled by knowledge are called for; and both zeal and knowledge require a genuine, Christlike sympathy. It is the purpose of this book to help in all these directions. It is not intended to supplant the more elaborate works which deal with the same material. It is designed to bring all that is essential to a right understanding of the country, court, and people of Japan in comparatively small compass within reach of all who take interest in the future of the race and establishment of the kingdom of God. It is sent forth with the earnest prayer that it may move many to more active and personal participation in this vast work of the Church of God.

A. W. WILSON.

Baltimore, Md., November 29, 1899.



GRAVE OF THE REV. JAMES W. LAMBUTH, D.D.

This veteran missionary received his appointment to China in 1853, and had labored nearly forty years in the far East. Toiling in China with apostolic zeal till 1886, he came to Japan, and was one of the founders of the "Mission of the Inland Sea." His dying message to his Church (Southern Methodist) in America was: "Tell them I died at my post. We have a great work to do. Tell them to send more men." He sleeps in the Pine Grove Cemetery, hard by the sea, at Kobé, Japan.

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JAPAN: COUNTRY, COURT, PEOPLE.

PART I.

THE COUNTRY.

I. JAPAN: WHERE IS IT?

JAPAN is an island empire. It has more than one thousand islands, large and small. Looking at the map of the Eastern Hemisphere, we see that these islands, in the form of a crescent, lie in the North Pacific Ocean, off the eastern shores of Asia. On the north it is separated from Siberian Russia by the Okhotsk Sea; on the west, from Korea by the Japan Sea, and from China by the Yellow Sea; while on the south and east it is washed by the Pacific Ocean, which spreads its vast expanse of waters to our American shores.

Looking across the map to the Western Hemisphere, we notice a similarity of position between Great Britain and "Great Nippon,"* with respect to Europe and Asia respectively. Great Britain, lying in the North Atlantic, fronts the coast of Europe; Japan, in the North Pacific, fronts Asia. Both are island empires of small size; both close to the continental mainland, but not of it, and evidently intended to be the great gateways

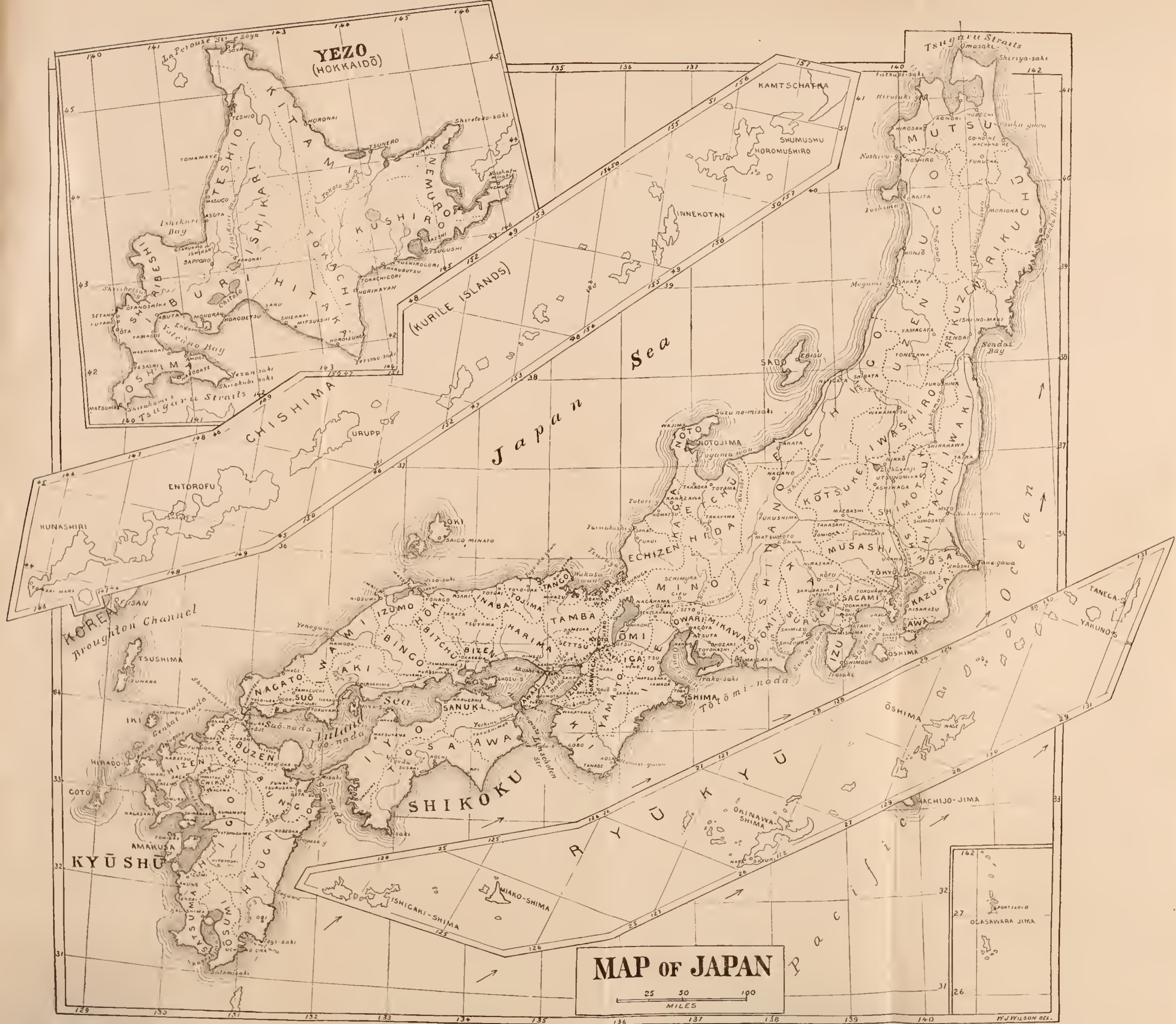
*The Japanese name of their country, called by foreigners Japan, is *Dai Nippon*, and means the "Great Nippon."

of commerce from the Atlantic into Europe, and from the Pacific into Asia, respectively.

Without desiring to make too much of this point of geographical situation, Japan's place on the map of the world is greatly to her advantage in the ever-increasing trade and travel between America and the far East.

No other country is so long and narrow as Japan. Stretching like a sea serpent from the Kurile chain of islands in the northeast (see map) to the end of Formosa, south of the Yellow Sea and near Southern China, the distance is about two thousand five hundred miles; but the average width is only one hundred miles. The whole area, Formosa and the Rinkius included, is about one hundred and sixty thousand square miles, being equal to New York, Pennsylvania, and the two Virginias. The Rinkius, once under the authority of China, passed many years ago under Japan's dominion; and Formosa, likewise, was ceded to her at the close of the recent Japan-China war.

Again glancing along the map from the Aleutian Group, possessions of the United States in the North Pacific, the eye passes right along the whole length of the Japanese sea serpent down to far Formosa, north of the Philippines; so that both on the northeastern and the southwestern ends of her island dominions Japan almost touches American possessions. A further look at the geography, and we see that the long, slender archipelago which we name Japan is really only one section of a series of island groups that stretch from the Malay Peninsula, south of India, to Bering Sea. Japan, then, is a portion of the immensely long ladder laid down by the Almighty upon the ocean and connecting Southern India with northern North America. Each island is a round in the gigantic ladder, the like of



YEZO
(HOKKAIDŌ)

(KURILE ISLANDS)

Japan

Sea

MAP of JAPAN

25 50 100
MILES

W. J. WILSON DEL.



ON THE BUND, KOBE.

short ranges and spurs thrown off abruptly on either side of the long backbone. The mountains gradually increase in height as one comes from Yezo in the north, or Kiushiu in the south, toward the center of the main island, where Mount Fuji, the sacred mountain of the people, and a few other peaks are truly Alpine. The mountains are not so lofty nor so majestic as the great Rockies, nor are they equal to the mountains of Western North Carolina along the French Broad, and yet there is an indescribable charm about the mountain scenery of Japan that must be seen to be appreciated. Unlike the Blue Ridge, the mountains are broken up more frequently into single peaks, making many deep gorges and narrow valleys. One is almost always in sight of mountain and sea. As the mountains rise near the seashore, the plains are not wide, though the plain of Kwantô and one or two others are exceptions. Kwantô (formerly designated Eastern Japan) includes several provinces. Tokyo is in this plain.

Japan has been called the Switzerland of Asia; and while her mountains may not be so majestic, yet, with her seas, bays, and capes, and hundreds of islets sown on every hand, she is much more than Switzerland; for she combines the scenery of the seashore, the island, and the mountain in many striking and picturesque ways. Her coast lines are much indented, giving unexpected turns to the contour of the land and sea lines.

Her coast ranges and island summits, even when almost bare of forest, are clothed with peculiar beauty and freshness under the ever-varying tint of sunshine, sky, and water, and seem a picture larger drawn than any human artist can paint.

“The landscape of modern Japan is one of minute prettiness. It is one continuous succession of mountains

and valleys. The irregularities of the surface render it picturesque, and the labors of centuries have brought almost every inch of the cultivable soil in the populous districts into a state of high agricultural finish. . . . The face of nature has been smoothed; the unkempt luxuriance of forest and undergrowth has been sobered." (Griffis's "Mikado's Empire," p. 90.)

The rivers are all short and rapid, no stream being navigable for five hundred miles. This lack of long and navigable streams would be a calamity but for the numerous inlets and windings of the seacoast—bays, capes, peninsulas, promontories affording good harbors for all kinds of shipping, from the little fishing boats to be counted by the hundreds, to the great ocean steamers that sail from San Francisco to Kobé and Shanghai. Japan is evidently marked out for a great home trade as well as foreign trade. The fact that only one-eighth of the area is tillable proves what was said above: that it is a country of steep mountains and narrow plains.

No one living in the country for a while needs to be told that it is a land of volcanoes and earthquakes. There are hundreds of extinct volcanoes, and eighteen are now active. In fact, Japan is a slender volcanic rim of land, the volcanoes being huge funnels turned upside down, the craters being the vents whence at any time may burst forth the pent-up fires below. At intervals during the centuries streams of lava have flamed out from those gigantic funnels, flowing down the heights and into the neighboring valleys, while great volumes of steam were driving clouds of ashes upward or shooting masses of hot stone high into the air, obscuring the sun by day or the moon by night and darkening the heavens, or else ever and anon lighting them with billowy flames of awful portent. Sometimes the ashes

and stones are seized by the winds and driven to a great distance. No one can tell when a volcano is going to burst forth or an earthquake make the earth to tremble. Whether entirely dead apparently, or whether at the bottom of the crater the water is scarcely boiling, and sulphurous fumes slowly rising, in either case there may be a sudden breaking forth of fiery forces that will spread death all around and strike terror to the hearts of the few men or beasts who may have escaped with their lives. One thing we know: there is some kind of connection between the earthquakes and the volcanoes. That is, when there has been a period of frequent earthquakes, if the fires locked up under the ground can find vent through some volcanic eruption, then the earthquakes cease. When the writer resided in Tokyo, ten years ago, there was a period of unusual earthquake activity by day and by night. Before breakfast and between meals, and in the night we were often suddenly aroused by the shaking of the bed and other disturbances of the house; but suddenly they ceased. The reason, as we learned, was that a volcano had broken forth in that region of Japan.

Fuji Yama (*yama*, "mountain"), rising majestically from the plain of Quanto, sixty miles south of Tokyo, is over twelve thousand feet high. This snow-headed giant, like a proud monarch unconquered, lifting its head far above all the surrounding plain and away up into the clouds, and looking so solid, massive, and restful, has more than once been the scene of terrible fires and smoke bursting out from its hidden depths. The last eruption occurred in 1707. We are told how at that time the floating clouds of ashes turned day into night, how the red-hot stones flew hissing through the air, and of fields, temples, and villages that were covered with débris.



FUJIYAMA (SACRED MOUNTAIN).

Mount Fuji is visible from Tokyo, and is truly magnificent, looming up across the distant spaces in solitary grandeur. From the decks of ships entering the Bay of Tokyo, or sailing southward along the coast from Yokohama to Kobe, passengers are always eager to get a glimpse of the celebrated mountain. If the sky is clear, no one is disappointed. To the Japanese it is a sacred mount, and hundreds of pious pilgrims visit yearly the temple built upon it, thinking it the privilege of a lifetime to worship the rising sun from that sacred place so high above the sordid world beneath. Standing guard over all the provinces of the Kwanto plain, and covered with perpetual snow, it has been the frequent subject of poems and romances, and draws to itself the admiration of the whole nation. It is the embodiment of their idea of grace, simplicity, peace, and grandeur, as the following lines show:

There on the border, where land of Kahi
Doth touch the frontier of Suruga's land,
A beauteous province stretching on either hand;
The clouds of heaven in reverent wonder pause,
Nor may the birds those giddy heights essay,
Or thy fierce fires be quenched beneath the snow:
What name might fitly tell, what accents sing,
Thine awful, godlike grandeur?
'Tis thy breast
That holdeth Narasha's flood at rest,
Thy side, whence Tusikawa's waters spring:
Great Fujiyama, towering to mortal men,
A god—protector watching o'er all Japan.
On thee forever let me feast mine eyes.

(“Manyoshu,” translated by Prof. Chamberlain.)

The south side of Mt. Fuji slopes right down to the sea, and is not accessible. The circumference of the base is sixty-five miles, and scattered around it are

five lakes. Toward the summit there is a series of crests till you reach the highest one, which is an enormous rim surrounding the crater. Being an extinct volcano, there is inside the crater a level space of about two and one-half square miles, with a sink in the center, from the bottom of which slowly escapes green vapor or steam. According to legend, Fuji rose up in a single night, while according to the same legend, Lake Biwa, near Kioto, was formed the same night by a great sinking of the ground. Probably false, it is to them a beautiful legend that their grandest mountain and most beautiful lake were both born in a night. Fujiyama, once seen, is never forgotten. The impression always made upon the writer whenever he has gazed upon it is that of calm majesty. Surrounded by the struggling world, in sight of the foaming, beating waves of the sea, Mount Fuji seems ever peaceful, strong, sublime.

The earthquake is sometimes only less awful and destructive than the volcanic eruption. "They are events," says Rein, "against which man can in no way prepare himself. They are of all grades as to movement and force, from the slight tremor scarcely perceived by a busy person to the violent shock that shatters rocks, upheaves the earth or suddenly sinks the ground, and lays villages and towns in ruins." According to a mythical story believed in by the lower classes, there is in the great deep a giant fish which in its anger strikes against the coast, making the land to tremble. According to another belief, a great monster is under Japan, whose gyrations shake the land.

The story of the earthquakes and the havoc wrought by them from 685 A.D. to the last one in 1892 is a terrible chapter. The traditions teem with them. In 1703 an earthquake, followed by a great fire, destroyed nearly

all of Yedo (Tokyo); and in 1830 Kioto was visited by an earthquake that roared like thunder, overturning most of the houses and killing thousands of people. Again, in 1855, Yedo was destroyed by earthquakes, the horrors of which still live in the minds of the oldest people. It is said that over one hundred thousand people perished and the city was turned into ruins.

The last destructive earthquake, in 1892, was in the region of Gifu, Osaka, and other cities on the Imperial railway from Tokyo to Kobé. This earthquake caused all sorts of strange and terrible things, rumbling noises underground, openings in the earth, upheavals in one place and sinkings in another, breaking of river embankments, twisting of railroad bridges, the scattering of sand and mud over the rice fields, the overturning of houses, followed by a fire that consumed them, many people being caught by falling timbers. Houses demolished, 62,091; people killed or wounded, 9,330. A fire usually follows such violent earthquakes, for the reason that when the house is overturned the fire box, or brasier, nearly always ignites the light, combustible material inside Japanese dwellings. The result is that many who are caught or stunned by the falling débris are burned to death.

The writer remembers distinctly the earthquake just mentioned. It extended south as far as Kobé, but with less violence. It was in the early morning, and he was saying his prayers. Having experienced many such a few years before in Tokyo, he was at first not inclined to be disturbed, but in an instant the shaking became too violent for edifying devotions—a rush was made into the open. The trees were shaking and the ground was undulating like a field of waving wheat under the blowing of the wind. It was a frightful time, but was soon over.

Japan is also subject to inundations. In 1895 the

coast northward of Sendai was visited by an awful flooding from the sea that swept away scores of fishermen's villages and destroyed about thirty thousand people! Off that coast, under the sea, was a mighty upheaval that threw the waves mountain high upon the land with force strong enough to sweep away every village. Repeated two or three times, as the tidal waves receded they carried out into the sea people and houses. It is a fact not generally known in this country that the violent earthquakes and upheavals send a tremor half around the globe, and that Prof. Millne's earthquake instruments in England registered a slight movement. This shows that the whole earth is connected inside by electric or other equally mysterious currents. These awful natural evils, as earthquakes, volcanoes, and inundations, like many other things that afflict and destroy men, are hard to be understood.

The hot springs of Japan are unrivaled by those of any other country. They are distributed in every section from north to south, the sulphur springs being more numerous in the districts of volcanoes. Some of them are very hot, and in a few of them there is a hissing sound and sulphur vapors, reminders of once-active volcanoes. In some instances there are cracks in the earth from which issue hot fumes where Japanese invalids sit for hours, hoping for cures. To the superstitious these openings in the earth are connected with the "bad place" down below and are so named; for example, at Beppu, in Kiushiu, one is named *o-jigoku* ("great hell"); another, *ko-jigoku* ("little hell"). The most frequented are at Arima, in the mountains back of Kobé. Thither many invalids flock every season, either to drink the cold mineral waters or bathe in the hot, and both are good for divers ailments.

The climate of Japan, as in every other country, is an important factor in the life of its people. It affects vegetation more than any other one thing. As compared with the United States, the atmosphere is very damp, a result due to the existence of so many islands immediately surrounded by seas. In consequence the summer heat is sultry, oppressive; the winter cold is raw and pierces into the bones. Thus the extremes of heat and cold, though not so marked by the thermometer, are keenly felt by the body. There is a lack of thunder and thunderstorms, due, it is said, to the lack of electricity in the atmosphere. Whether this be true or not, there is a lack of something which the student is accustomed to in America, and which he finds needful to sustain his nervous energies in hard study. Not only do foreigners, but Japanese students as well, have much trouble from the "sick head."

There are also wide extremes of climate between sections not two hundred and fifty miles apart. For instance, the southern coasts are almost tropical, while the northwest coast is in winter piled with snow ten to twelve feet deep. The northwest coast is swept by currents from the Okhotsk Sea and by winds from Siberia (messengers of the frigid zone), chilling the moisture into snow; whereas the south and southeast coasts are warmed by the Black Current (*Kuroshio*), that rises in the hot, equatorial regions. This warm current, so similar to the Gulf Stream of the Atlantic both as to its origin and characteristics, flows northward by the island of Formosa, strikes the southern shores of *Kiusiu*, where its main stream bends eastward, flows along the eastern coast of Japan till it turns again in a more easterly direction, passing along south of the Aleutian Islands and on toward the coasts of North America.

The Black Current is so named because in the sunshine its waters are blue, which the Japanese sailors do not distinguish from black. Its temperature, speed, and volume all decrease as it flows northward. Originating, like our Gulf Stream, in equatorial regions, and taking direction from the earth's turning on its axis and certain projecting coasts, influenced, too, by the monsoons, this warm, black current is worth millions to Japan, just as the Gulf Stream is to England. It helps to make a semitropical climate and productions along the southeast coast.

Winds also have much to do with climate. The northeast winds from Siberia and the northeastern from the Kuriles are freighted with cold, whereas the south and southeastern winds are heat bringers. There is a wind, called the typhoon, dreaded of all sailors. It originates somewhere in the region of the Philippines (see map), and prevails in August and September. It has a circular movement around a *moving center*, and if a ship is caught too near that center, woe is unto it. At Kobé, where it is less severe, the writer has known it to blow at intervals for several days in one direction. Occasionally whole fleets of fishing boats are wrecked in these cyclones of the sea, and great ocean steamers do not always escape unhurt.

The one delightful season in Japan is the autumn, say from September 15 to December 15. During this period the weather is simply unsurpassed. It would be difficult to imagine how it could in any way be improved. The sky is usually perfectly clear, atmosphere bracing; and the glorious sunshine, reflected from the sea, or touching the neighboring mountains with empyreal splendor, baptizes the whole landscape with a wealth of varying tints and shadows of yellow brown

grass, reddened leaf, overarching sky, and changing tides. The scene is varied yet again by temple groves of pines, clumps of waving bamboo, and evergreen camellias and palms that dot the landscape.

Dust storms do not generally prevail in Japan as in China and West Texas, but in Tokyo there is much wind and dust. The rainy season varies in different parts. In Central and Southern Japan it begins in June, continuing for forty or fifty days. It is the summer rains that make the vegetation so luxuriant. It is the frequent change from shower to sunshine in the same day that produces the steamy weather so disagreeable, that injures books, and makes shoes and even clothing to mold overnight.

III. THE FLORA.

In the wealth and variety of the vegetable kingdom this island empire offers an interesting field to those who study botany. More than two hundred and fifty years ago the Dutch surgeons and physicians stationed at the Dutch trading post at Nagasaki used to write about the plants of Japan, and thus they became known to the scientific circles of Europe. Of course those Dutchmen wrote in Latin. The Japanese, too, both by their genuine love of nature and by reason of the Chinese system of medicine so long in vogue, were led to give close attention to plants and flowers.

What impresses the traveler in Japan is the freshness of the landscape, and this in spite of the scarcity of forests. It is the predominance of pines, firs, cryptomerias, and cedars that gives to the thinly scattered forests at the foot and up the sides of the hills and mountains their fresh aspect. Besides, there are so many smaller evergreens. From Tokyo southward

these evergreens are to be seen: the bamboo in groves; the orange orchards, the commonest sight; the tea bushes with dark green leaves and white blossoms with yellow center; camellias with dark glossy leaves and red, white, and variegated blossoms; the palm with straight shaft and tufted crown, besides others not mentioned here.

The most common trees are the pine, cedar, maple, oak (two kinds), mulberry, persimmon, and willow. The following are also common in Japan, but rarely found in the United States: *Cryptomeria*; red-leaved maple, *keyaki*, a hard wood of fine quality; *kiri*, used for making wooden sandals; *hinoki*, a kind of cross between a pine and a poplar; lacquer tree, a species of sumach; camphor and tallow trees; *encalyptus* tree, an evergreen that furnishes an aromatic sap, said to be antimalarial, leaves bluish green; the bamboo, which is more properly a cane; and, finally, the wistaria, a heavy vine.

Nearly all of their domesticated plants were brought from Korea, China, or India, such as rice, tea, and mulberry (silk), the three staple products; the five cereals, wheat, barley, beans, millet, and sorghum; the vegetables, as daikon, eggplant, turnips, onions, tomatoes, and potatoes (sweet). The fruit trees are not so numerous as with us, though by importation from America and Europe they have been increased since the opening of the country, thirty years ago.

The orange and the persimmon deserve mention. The orange is smaller than that of California, is grown in great abundance, and is better adapted to table use on account of its lobed meat, and thin, loose skin. The persimmon, unlike the American product—the old field and opossum variety—is large and luscious, and has been developed by culture into several distinct va-

rieties. Besides being highly prized by foreigners for table fruit, the Japanese dry and pack them somewhat after the manner of treating figs. Many of the oranges, as well as the persimmons, are seedless. Apples, peaches, grapes, apricots, and strawberries have been introduced into the country, but, excepting the grape, are not used much. The fruits just named, except the grape, gradually lose some of their fine flavor when grown in China and Japan. This is due perhaps to the excessive moisture.

Meadow grasses, strange to say, are almost unknown—strange indeed, when Japan clover is the name of a grass that has been introduced into our own Southland since the late civil war. And yet it is not strange when one recalls the fact that, excepting fish, the Japanese, under the influence of Buddhism, quit eating ^{meat} centuries ago, and the further fact that tillable ground is too scarce in that country to allow meadows and cattle grazing. The island of Yezo will probably become a grass and cattle growing section. Apples too have been introduced there from America and grown with some success.

The wild flowers are abundant and of brilliantly varied colors. The ferns too are numerous and of every size and variety. The morning-glory has, it is said, one hundred and twenty varieties. To the wild flowers add a class of flowering shrubs which in America we cultivate, but which grow also wild in Japan—namely, azalias, camellias, peonies, hydrangeas, irises, and chrysanthemums. Among the cultivated flowers the chrysanthemum is first. It is the national flower of Japan, the imperial crest being the golden chrysanthemum with sixteen petals. It has been carried to the highest degree of perfection.

Quoting from Prof. Chamberlain's description of chrysanthemum gardens in Tokyo ("Things Japanese," p. 119): "The mere variety is amazing. There is not only every color, but every shape. Some of the blossoms are immense. Some are like large snowballs, the petals all smooth and turned in, one on the top of another. Others resemble the tousled head of a Scotch terrier. Some have long filaments stretched out like starfish, and some, to counterbalance the giants, have tiny petals, as if they were drooping hairs. The strangest thing of all is the sight of five or six kinds, of various colors and sizes, growing together on the same plant. Last November there were several plants with over three hundred blossoms; one had four hundred and seventeen. In other plants the triumph was just the opposite. The whole energies of the plant are concentrated in producing a single blossom. But what a blossom! One tawny, disheveled monster of a chrysanthemum is called 'Sleepy Head.' Each variety has a quaint name. One is the 'Fisher's Lantern,' a dark russet; or the 'Robe of Feathers,' a richly clustering pink and white; or, loveliest of all, the 'Starlit Night,' a delicately fretted creature like Iceland moss covered with frost."

The plum and cherry are cultivated for their flowers. The cherry atones for its unfaithfulness in not bearing fruit by affording admiration to the festal crowds who go forth to see its heavy banks of double blossoms.

Plum orchards are also much cultivated and admired for the red, pink, and white blossoms. The red-leaved maple is likewise planted in groups or rows, and much admired for its "scarlet foliage."

Beside the flowering plants that grow on land there are many beautiful water lilies; and there is the far-famed lotus, with its round, large leaf lying for many days

flat upon the bosom of the water, and its cuplike flower perched upon the tall, graceful stem. The lotus is sacred to Buddha, and is much prized in art as well.

The flowers are being increased by importing new ones from America and Europe, such as roses and geraniums. Japanese flowers have little fragrance, but it is a mistake to say they have none.

It is a remarkable fact that the vegetable kingdom of Japan possesses not only a greater number of species than any other known region of equal area—say three thousand—but also a greater number and difference of genera. Nor is this all, for while there are many species found also in China, the Himalayas, and tropical India, it is both surprising and interesting that the whole vegetable kingdom of Japan is strikingly similar to that of the Appalachian system of the United States and the plains of Canada. The flora of Japan is like that of the Atlantic region of North America rather than the Pacific. This is very strange.

Prof. Gray, the famous American botanist, says: “No part of the world, beyond his own country, offers, as to its vegetation, a greater interest to the botanist of the United States than Japan, for there are very remarkable relations which subsist between the flora of Japan and that of the United States.

Before quitting the flora, so remarkably developed in the Japanese Archipelago, a few words must be said about the fine cryptomerias, a species of cedar, the beautiful bamboo groves, and the wistarias. The cryptomerias are often seen in temple and other groves. Like the pine, they frequently grow one hundred feet high and twelve feet in circumference. There is a magnificent grove near the Shiba temples in Tokyo. There is a proverb which says, “No one can say *kekko*,

‘beautiful,’ till he has seen Nikko.” The writer, having never seen Nikko, can only repeat what others say who have. Nikko is eighty miles north of Tokyo.

The tomb of the great Iyeyasu, founder of the Tokugawa dynasty, is there; and all that nature and art could do has made it the most famous place in Japan as regards scenery. The neighborhood around is marked by very luxuriant and varied vegetation. The court of the temple-tomb is adorned with a sacred grove of cryptomerias of great height and size. The road leading to this temple is lined on either side for a distance of twenty-five miles with those fine trees, which become more stately as you approach the great Shogun’s tomb, and, according to Rein, “is an incomparably beautiful and magnificent avenue.”

The bamboo cane came originally from India, and is now found in Japan in several species. One small kind that grows to a finger’s thickness is prized for the thick hedges made of it. Another kind when young has spots, and when old turns almost black, and is highly prized for walking sticks, whistles, etc., and is sent to other countries. But the large or male bamboo is a tree in height, if not in thickness. It is most valuable. In rich, damp soil at the foot or on the side of hills it grows to a height of seventy-five or one hundred feet, with a diameter of from three to six inches. Of course, like all the cane family, it is hollow, jointed, has a shaft perfectly straight, and no branches except toward the top. It splits easily into lengths of fifty feet, and as thin as you wish to have them, and besides it is hard, durable, and elastic. It combines more desirable qualities than any other wood growth known to man.

Its rapid growth is a wonder. The shoots, appearing

BAMBOO GROVE.



just above ground in a night, within a week in good soil reach a height of twenty to thirty feet. The shoots when tender and boiled well are much enjoyed as a spring vegetable. Growing in clumps, the shafts straight as an arrow, the tiny branches at the top bear lanceolate leaves, so that in the distance the foliage has a floating, feathery appearance. As the whole grove bends and waves to the winds, the feathery foliage of each tree touching and blending with the rest, it graces the landscape with a charm unlike anything seen in our country. Seeing that it would be almost impossible for the Japanese to live without the bamboo, some one has called the civilization of that interesting country the "bamboo civilization." For as to them no other food is so important as rice, so no other wood growth is as needful as the bamboo.

The uses of the bamboo are so many and so varied it is impossible to name them all. We mention the following: for food, walking sticks, whistles, flutes, handles of writing, painting, tooth, and dusting brushes, ladder beams, rafters, laths, palings, posts, stakes, poles, props, scaffolding, rudder posts, masts, flagstuffs, fishing rods, yardsticks, rules, shoulder sticks for peddlers and water carriers, breastplate of armor, spears, fencing swords, roof and eave gutters, water pipes, pumps, pails, dippers, spittoons, pencil holders, flower vases, chopsticks, ladles, hats, cages, sieves, chairs, litters, bedsteads, tables, stands, bric-a-brac, mats, covers, sails, picture frames, screens, fans, baskets of all kinds, boxes, lattices, hedges, fences, rice bag probes, money holders, napkin rings, curtain rings and poles, palanquins, and pipe stems. The praises of the bamboo are often sung by Japanese and Chinese poets, and it is a favorite subject with their artists on screens and wall kakemonoes.

The wistaria, introduced from China, is an old and sacred ornamental vine. In some places it grows to a great size, is long-lived, and runs to an almost incredible length. The flowers begin to appear in June, and when full grown hang in dense, fragrant clusters of purple, purplish white, and pure white, and sometimes reach a length of two to three feet.

Among all the famous flower-viewing resorts of Japan, none enjoys a greater popularity than the temple garden of Kameido, in the suburbs of Tokyo, with its celebrated wistaria blossoms. Running to a great length, this flowering vine is particularly adapted to all kinds of trellises, arbors, courts, and passage ways. Trained on horizontal arbors, the long pendent clusters give to the overhead a striking appearance; likewise on the sides of bowers they make beautiful festoons, especially upon overarching entrances. The Japanese are too appreciative of the beautiful not to prize the wistaria among many other ornamental plants.

IV. THE FAUNA.

The domestic animals are few. Sheep, hogs, mules, goats, and asses are rarely seen. Horses are few and are unsightly, small, vicious, and awkward in movement, but very hardy. The cows are of the East Indies breed, black and small-sized, but well formed. Like all Buddhist countries, meat eating is not encouraged; cattle raising in Japan is far behind agriculture. Cows are not therefore generally raised for beef, milk, and butter, but for plowing, drawing the two-wheeled cart, or for pack saddle purposes. It is no uncommon thing, at least in the region of Kobé, to see a line of cows or bullocks, each with bags of rice upon the back, slowly moving along the highway to town, the rice mill,

or the rice brewery; or hitched to the carts going to the same places. For all these uses the cow is very slow, but trusty. Only occasionally when suddenly meeting a foreigner at the turn of the road are the cows at all inclined to stampede.* Horses too, with pack saddles, may be seen bearing a load of wood, boards, rice bags, or even a couple of long bamboo poles. The absence of wagons, carriages, buggies, and fine horses is very noticeable in Japan. The foreigner misses these sights so familiar in his own country. In a district back of the city of Kobé cattle raising has been recently undertaken, and Kobé beef is becoming noted in all the treaty ports. The Japanese in and around these ports are learning to eat beef, and butter too, which at the first has for them a very disagreeable smell.

As for Japanese dogs, there are two kinds: the little woolly pet, and the street dog with its foxlike head—a cowardly beast. Cats are common, some with tails and some contrariwise.

As for rats, there is no country that sports larger specimens. It is a mistake to say that the Japanese, like the Chinese, eat rats. There is a white variety of mice which is a great pet with certain women.

The most common wild animals are the fox, monkey, wild boar, deer, and bear. The fox, if not king among beasts, is treated so by the people. To him is ascribed the fearful power of bewitching people, cursing them with madness, and causing the traveler to miss the right road and wander on to destruction. He is naturally dreaded; and when, as he often does, he prowls

* Most of the animals in Japan are at first a little skittish of a foreigner, especially the dogs.

into the yard at night, and sets up his shrill, unearthly howling, it makes the suddenly awakened Japanese feel afraid. From experience the writer thinks that under such circumstances it is enough to make anybody's hair stand on end when thus suddenly aroused in the dead hours of night.

As the messenger of the rice god (Inari Sama), the fox is elevated to the rank of divinity. In many temple courts in all parts of the country fox shrines may be seen even to-day, in which are perched little white fox images, objects of worship by the ignorant. For this reason the Japanese are afraid to kill the fox.

Monkeys live in temple forests, as well as in the mountains, and in some sections the name has been attached to streams, mountains, and moors—*e. g.*, *saru-ishi-kawa* means "ape-stone-river." Monkey meat was a few years ago exposed for sale in the markets of Tokyo, but how it tastes the writer knows not. In the language of the country, the monkey's cunning is used to characterize men who have certain monkey qualities.

The flesh of the wild boar is also on sale in many of the interior towns. In the old fental times the Samurai with bow and arrow had good sport in hunting him in the hills.

Black bears with a white spot on the throat are hunted in the mountains for their flesh and skin, but are not numerous. The brown bear of Yezo Island corresponds to the grizzly in North America. Deer are very numerous, and are found wild and in temple grounds. The stag is smaller than the American stag. Kindly cared for at the temples, they become very gentle and approach even a stranger from whose outstretched hand they expect something to eat. In Yezo they abound, and it is said that in the year 1874-1875 thirty thousand

were killed. Venison is for sale in some interior markets. Wolves are scarce, and the tiger and wild cat almost entirely unknown. Rabbits and squirrels are still found in some sections in considerable numbers.

Domestic fowls are few, chiefly chickens and ducks, though turkeys and pigeons are met with. Chickens are raised chiefly for their eggs, and not much for their meat. They do eat the fowl, but are not very familiar with "spring chicken." Indeed, native breeds are small, and their meat is tough. The fighting cock is a small bird of red plumage, and, like his Japanese master, is a game fighter. The crow, swallow, and sparrow may also be called domestic birds, for they are guests of every village. The crow is often seen perched upon the roofs of the houses. The hawk too seems to fly around with freedom, as if there was no one to molest or make him afraid. The owl is the night bird.

In songsters the country is poor. The uguisu, or nightingale, is the one exception. Though not equal to our mocking bird, nor to the nightingale of Europe, his notes are low, soft, clear, and flutelike, so that when heard as one is climbing the paths or penetrating the gorges of the mountains the effect is decidedly pleasing.

The skylark has interesting ways. As you walk the paths dividing the cultivated plats or the road skirting the rice fields, you will probably hear twittering notes high overhead, and when you gaze upward you observe, almost out of sight it may be, a lark rising in circles toward the clouds, singing as he rises. In sunshine and in rain he is accustomed to these circling flights of song into the upper spaces, and thus teaches us a beautiful lesson.

The principal waders are cranes, herons, and storks. A species of heron lives in colonies, homing in the pines

and other trees of parks and temple groves. In Tokyo large flocks were observed flying in the evening to their roosting place.

The swimmers are numerous in certain sections, wild ducks and geese being frequently seen in the moats and ponds even in the heart of Tokyo, accompanied by a third, the cormorant. The cormorant, once used for fishing as in China, is not much used for that purpose now. Speaking of wild ducks and geese, Rein says: "In a pond ten or twelve miles from Sendai Bay ducks and geese were so numerous that ten thousand rose at a pistol shot. This case, however, is by no means representative of the whole country.

The reptiles and insects call for a few words. Land serpents are common, and, judging from the easy way the Japanese have of handling them, they cannot be very poisonous. One species they used to catch, cook, and eat, as a nerve strengthener, so says Rein. In summer not unfrequently one finds a snake in the yard or in the house. At Beppu one of our missionary brethren had quite a novel experience one night with snakes in his room and even on his bed. Frogs, lizards, and centipeds are in abundance. There are two kinds of salamander, the ordinary and the giant species. The giant species of salamander, formerly prized for the cure of diseases, is now scarce, and will probably become extinct. This is the more regrettable because they are now almost extinct in the world.

The sea turtle is rare. In the small museum of the Kwansei Gakuin, a Methodist mission college at Kobé, is a turtle shell two and a half by two feet. The manufactured tortoise shells of Japan are all of imported materials, chiefly from Singapore, more recently from London. The fresh-water tortoises are seen everywhere—

in tiny lakes of yards, in temple tanks, where, under the protection of priests and pilgrims, they live to a great old age. In all Buddhist countries the tortoise is a sacred creature, and kindness to it secures merit for the soul.

It may be said in general that the Japanese are on better terms with their domestic creatures than we Americans are. For example, in the management of domestic fowls and of the cow these are treated rather as if they were a part of the household. As in Bible times, the cow often has her stall under the same roof, at one end or corner of the dwelling. It may be we are moving away from the animal creation, so that we treat them as aliens and servants, and not as friends or companions. As a matter of course they feel this, and treat us in the same unfriendly way. It is predicted that the horse must soon go (out of our cities, at least); and if so, we shall become still less familiar with and friendly to this noble animal. It may be that with our advance in civilization we are becoming too artificial and cold, too far removed from nature's teeming life and beauty.

The paradise for insects is Central and Southern Japan. Butterflies, moths, beetles, spiders, grasshoppers, katydids, crickets, locusts, cockroaches, gnats, fleas, lice, and mosquitoes abound. Some of the butterflies are large—*e. g.*, the broad-winged papilio, which is brilliantly colored. There is the mantis, or prophet, a long-bodied and long-legged insect, so named because it often takes a position as if in prayer. The katydids, grasshoppers, and cicadæ (sometimes called locusts) are very numerous and very noisy. Grasshoppers in the day, katydids at night and pleasant afternoons, and the cicadæ all day, from the middle of May to September, keep the neighborhood full of noise. It is said that some-

times even the birds of the neighborhood quit chirping because of the din made in their ears by swarms of locusts. In summer innumerable multitudes of gnats or fleas sometimes fill the air, reminding one of the plague of gnats in Egypt. One kind, the butta, is really poisonous. But the mosquitoes are the worst pest. Smaller than our Southern mosquito, they more than make up for lack of size by energy and persistence. Not content with singing and stinging by night, they attack their victims by day as well, so that low-quartered shoes and thin stockings, or none at all, as is the case with most Japanese in summer, call for the constant use of the fan in self-defense. On the other hand, Japanese dwellings are singularly free from our universal pest, the house fly—a result due, probably, to the absence of horse stables, and that there are so few cows.

The silkworm and its spinning call for a few observations. The silkworm is preëminent among all worms for its silk-producing power. Like all plants or animals subject to centuries of culture, many new species, each with its own marks of difference, have been developed. In Japan there are two species, named according to the season: first, the spring spinners, which, as a Japanese friend informs me, are born in spring and early summer, and produce the best silk; and, second, the summer spinners, that are not much prized. One authority says there is considerable difference, not only in the life and size of the silk-producing caterpillar, but also in the form, the size, and the color of the cocoons. The Japanese prefer the white-and-green spinners.

There are several distinct life or transformation stages of the silkworm. There is the butterfly, or moth, the first stage; this lays the egg, the second stage; the egg

hatches out into the caterpillar, third stage; and this, spinning from the salivary glands inside its body the finest thread, weaves around itself a thin case or hollow ball or cocoon, which is the fourth stage; then becoming a torpid, half-dead chrysalis in this inclosed ball, it is in the fifth stage. It is this fifth or chrysalis stage that becomes the first, when it comes forth the following spring a beautiful butterfly, and thus completes the circle of changes. A very interesting fact about the young hatched-out grubs is that they cast their skins four times. When young—that is, to the third casting—they must be fed three or four times a day. Their food, as every one knows, is mulberry leaves, which must be chopped up fine and given clean and dry. To have healthy silkworms there must be a clean, dry room, free from draft, with fresh air, no odors, and no direct sunshine. Even the cleanliness of the keeper is important. The keepers are generally women. If from the neglect or poverty of their keepers the worms do not get proper care, they become sickly and die by the hundred. Just before the spinning time they lose their appetite and become restless, often raising their body, and are almost transparent. Inside, two spinning tubes, running nearly the whole length of the body, are now filled with a transparent, thick fluid (silk stuff), which comes out through two small holes in the worm's head as silk threads. But instantly the two fine threads are glued into one as they are spun out. Spinning away, it soon weaves around itself a network of silk threads. In about six days the cocoon is completed, and the worm is inside. And be it remembered, that cocoon is made of one continuous silk thread, varying in length from 1,300 to 1,560 feet. The life of the silkworm is a period of about thirty-five days.

V. FISH IN JAPANESE WATERS.

Many writers have justly referred to the importance of fish as a daily food of the Japanese, and to the remarkable variety and abundance of fishes found in the markets of that country. Japanese and Chinese waters appear to be richer in fish than any part of the ocean; indeed, inexhaustible, for hundreds and thousands of persons have for generations been engaged in fishing without any apparent decrease in the supply. Six hundred species have already been distinguished and described. The staff of scientific gentlemen sent out with Commodore Perry's expedition in 1854 were impressed with the wealth of the products of Japanese waters, and have given us some descriptions and beautifully colored drawings of several varieties. The remarkable fertility of those waters has been explained by two or three facts: (1) The summer monsoons from the Indian Ocean bring shoals of southern varieties; (2) the winter monsoons from the Okhotsk Sea bring many northern species; and (3) as yet Japanese waters are not much infested by pirate fish. Some one has said that it is likely that in every region affected by endemic ailment, as yellow fever, malaria, etc., there is in *that* region some herb, some natural antidote for it, if man will only find it; and so by God's good providence, where fishes are most needed for daily food, the waters are richest in producing them. The mackerel, salmon, and herring family are the most important. The Japan Sea has been called the kingdom of the mackerel. Salmon are in great quantities around the island of Yezo, and the canning business has been started. Sardines, too, a species of herring, are valuable for the fish oil, and also for the fish guano used by gardeners

and farmers. The one fish preferred above all others is the tai, the aristocratic fish. Another fish, the koi, is noted for its strength and endurance, and, as we shall see later, plays an important part in a festival for boys. Goldfishes abound. Eels and devilfish are frequently seen in their markets. There are crabs, shrimps, and oysters. The oysters are small, hardly worthy of mention with our Baltimore and Chesapeake oysters. Though whales are so near, the Japanese have never done much in the way of whale fishing. Seaweed and cuttlefish are gathered in great quantities and sent to China and other countries. In 1891 the total export of cuttlefish was worth more than seven and a half millions yen (the yen is equal to fifty cents).

VI. THE MINERALS.

For many centuries the Japanese were acquainted with ores, clays, rocks, lime, precious stone, and in a limited way used them; but for their light wooden buildings little stone was required. For walls around their castle heights, for bridges over ditches, and for the many long stairs leading to temples and shrines on the top of the hill, and for tombstones and monuments heavy blocks or slabs were used, chiefly of granite. There was no systematic or scientific knowledge of geology or minerals. Minerals were generally named from the place where first discovered or worked. For example, granite is everywhere called Mikage stone, from the village Mikage, near Kobé.

Concerning the gold in Japan, Marco Polo, who was in China for seventeen years (1275-1292 A.D.) carried back to Europe the most wonderful stories of its abundance. "The lord of Japan," wrote he, "has a great palace entirely roofed [ceiled] with fine gold. . . .

Moreover, all the pavements of the palace and the floors are entirely of gold in plates, like plates of stone, a good two fingers thick." And it is now known that Columbus, who had read Marco Polo and studied his maps, in seeking a route across the Atlantic to the far East, had hopes of these abundant treasures in Zipangu (Japan). In ancient times there were no doubt rich gold mines, but never enough for laying gold pavements a good two fingers thick in palace halls. The export of silver in considerable quantities for so long a time, first by the Portuguese and Spaniards, then the Dutch, confirm the belief of Europeans that the silver mines at least were very rich.

In copper, iron, coal, and antimony Japan is rich. The iron ores are not the best; but copper is widely distributed, is of fine quality, and was largely exported by the Dutch. Antimony is also sent to foreign countries. Coal appears in many sections from the northern island of Yezo to Kiushiu and the Riukius. In Yezo the quantity is sufficient, it is said, for a yearly output equal to England's for a hundred years. The Kiushiu coal mines are the most noted. One of these mines is almost under the harbor of Nagasaki, and supplies foreign ships calling there from America and China. Japan coals are soft, bituminous, and give off much soot and smoke, and geologically are of a late formation (Tertiary), and are by no means equal to American or English coals. Coal oil wells have been worked in profitable quantities, but are not equal to the demand. American cases, five gallons each, and marked "Philadelphia," may be seen in the remotest corners of the empire. Recently, however, Russian oil is competing with the American product. In a land of volcanoes one would naturally expect plenty of sul-

phur, and there is. The prevailing rock formations are granite and schist; next limestones and sandstones, but they are not abundant. Marble and slate are found in some sections. Porcelain stone (kaolin clay) is plentiful, from which are made the beautiful and famous porcelain wares. By examining the soil with a microscope and by chemical analysis, scientific geologists can prove that the land is largely volcanic. Several precious stones are found, rock crystals perfectly colorless, the amethyst, topaz, agate, coral, chalcedony, carnelian, green jasper, and a stone from which seals are made.



PART II.

CHAPTER I.

THE MYTHICAL AND PREHISTORIC PERIOD—FROM AN UNKNOWN BEGINNING TO 400 A.D.

I. ORIGIN OF THE WORLD, GODS, AND MEN.

LIKE the Greeks and our own Anglo-Saxon forefathers, the Japanese had nothing better than traditions and myths to depend upon for their knowledge and beliefs concerning the cause of the world and of men. Those myths are stories more or less imaginary or allegorical, telling how gods and other superhuman beings came to be, how they started the world and the human race; also of certain marvelous exploits of ancestors and heroes. In such a mass of myths and traditions in every pagan nation we must admit that there are elements of truth and religious instruction, but it is like a little wheat in a hillock of chaff. Japanese mythologies, like those of other nations, are for the most part confused, unreasonable, and in many cases ridiculous or repulsive. And yet these myths have been the beliefs of this nation for more than two thousand years, and hence must call for some consideration. A nation's beliefs, however false, are serious things.

The sources of our knowledge of the early beliefs and traditions among the Japanese are two books; the oldest in the language, the *Ko-ji-ki* (Records of Ancient Things), written 712 A.D., and the *Nihongi* (Chronicles), written 720 A.D. From these books, especially

the first, we learn what the beliefs of the people were concerning the beginning of all things, including their gods, what their beliefs and ceremonies are based upon. As Prof. Chamberlain, translator of the book, has said, the *Ko-ji-ki* has preserved for us the mythology, manners, language, and traditional history of the Japanese more than any other book has done. According to this book the origin of things is briefly this: There was originally a confused mass, land, sea, and air being mixed together, just as chaos was described by a poet of Rome long afterwards:

No sun yet beamed from yon cerulean height,
No orbing moon repaired her horns of light,
No earth, self-poised, on liquid ether hung,
No sea its world-inclasping waters flung;
Dark was the void of air, no form was traced.—*Ovid*.

In some unexplained way the foamy, formless nebula began to move, to condense, and heaven and earth were separated, remaining, however, much closer to each other than now, and the earth was softer and warmer than now. It was not spirit first and then matter, but matter existed before mind, and the gods were born or evolved, some from the heaven and some from the earth. In the plain of heaven were born three gods (*Kami*) who afterwards died; and out of the warm, soft earth slime, floating about like vast masses of hair, a germ sprouted as of a reed sprout, and from this were born or grew two more gods (*Kami*), who also died.

After these seven divine beings came forth in pairs, the last being Izanagi and Izanami. Now by the will of the heavenly gods, Izanagi and Izanami were directed to consolidate the drifting earth slime into land. Accordingly, having received a jeweled spear, they stood on heaven's bridge, floating just above the foaming

abyss, and, reaching down, Izanagi stirred it till it gurgled and thickened a little, then as he drew up his spear the dripping particles piled up and thickened, forming an island. This island, afterwards named Awaji, in the Inland Sea, was the beginning of Japan. Descending to this island, the divine pair produced seven other islands, thus constituting the Grand Land of the Eight Islands. This became to the Japanese their world and heaven too, including gods and men in one divine country. Like the Greeks, who believed their land of Mount Olympus to be the top and center of all countries, so the Japanese believed that their country was the heavenly one, and therefore superior to all others. One of their early writers says:

Japan is not a land where men need to pray,
For it is itself divine;
Yet do I lift up my voice in prayer.

Reminding us of a Greek myth, there is in the *Ko-jiki* a story of the goddess Izanami's departure to the bottom country. Izanagi went down after her, but, waiting long at the gates while she consulted the gods, he became impatient and rushed in, but was horrified at seeing her putrefying body, the foulness of the place, and the eight gods of thunder seated in the midst. Though the ugly female deity of Hades would seize him, and armies of demons pursued him, he escaped and blocked up the Pass of Hades with a rock that a thousand men could not lift. After this marvelous escape from Hades, Izanagi purified himself by bathing in a stream, and from his armor and garments gods were produced, and from the rinsings of his body two evil gods came forth. From his left eye Amaterasu, the sun goddess, was produced, from his right eye the moon god, and from his nose Susanowo, the voluptuous male deity.

Of all the *Kami* (gods) thus produced, the one especially to be noted is this sun goddess Amaterasu, because she is the center of their native Shinto religion, if we may call it religion. This sun goddess, seeing that the disorders had been settled in the "Central Land of the Reed Plains"—i. e., Japan—sent down her grandson, Ninigi, to dwell in and rule over the country; and he is the great grandfather of Jimmu Temo, the first Emperor of the Japanese. So then the Japanese trace their ancestry through the line of their rulers directly back to the sun goddess in heaven. Before Ninigi descended to a certain mountain on one of the great islands, he received from the sun goddess certain treasures, as the mirror, the emblem of her spirit, the cloud-clustered sword, taken from the eight-headed dragon's tail, and a precious round stone. The mirror, sword, and stone are the insignia of imperial sovereignty. The mirror is worshiped at the national shrine of the sun goddess at Isé. No doubt many Shintoists believe to this day that these three things actually came down from heaven.

This same sun goddess (Amaterasu) ordained food for mankind, rice to grow in watery fields and other grains on the dry uplands. She planted the mulberry upon the hills of heaven, raised silkworms and wove silk, is the author of agriculture, silkworm raising, and weaving among men.

Out of the jumbled mass of myths and traditions as contained in the ancient *Ko-ji-ki* mentioned above, we have in this brief way set forth only what relates to the Shinto beliefs concerning the beginning of the Japanese world, their *Kami* (gods), and the descent of their rulers from Amaterasu, the sun goddess. It is only by seeking some knowledge of these traditions that we can get an

understanding of the Shinto religion of the Japanese. As among all pagan people, these myths and traditions of the gods and their divinely begotten ancestors have been impressed upon their many peculiar customs, and furnished abundant material for treatment in their literature and arts.

II. RACIAL ORIGINS OF THE JAPANESE.

In the Saxon chronicles Cerdic, early Saxon king, traces his descent back through Baldaeg to the god Woden. In Homer the great warrior kings of the Greeks are spoken of as descended from gods or goddesses. So we need not be surprised that in the *Ko-ji-ki*, Jimmu-Tenno, the first Emperor of the Japanese, is said to be descended from the Heaven Shining Deity (*Amaterasu*), but unfortunately there are so many tribes mixed together in the earlier chapters of that book and so many absurd and even immoral deeds attributed to them, that it is hard to separate the truth from what is false in regard to the Japanese race and the day of their coming into Japan.

It is probable that "the savage deities," "very tumultuous," mentioned in the early part of the book, means no more than that other chiefs and tribes were already in the country; at any rate, when the chief and the tribe who afterwards became the ruling Japanese first came into the country there were people already in the South, Northwest, and other quarters. Those in the South (island of *Kinshin*) were probably from Korea and Malay India; those in the Northwest were probably of Korean descent; those in the East were the *Emishi* (*Ainns*), dwelling from earliest times in the greater part of the main island. These *Ainns* probably came down from Eastern Siberia. From the *Ko-ji-ki*

we learn that all these earlier tribes were savages of a low order and that they were finally conquered by the Yamato-Japanese under their first king, Jimmu, and his successors. The Ainus, particularly, were driven northward out of the country—à la Americans and the Red Indians. Racially the Japanese are a mixture composed of a small Malay element in the South, a small Siberian trace in the East and North, while in the center was the chief stock that emigrated from the Asiatic Continent through Korea into Japan. This chief stock, named *Yamato-Japanese*, probably started originally from Central Asia, and are kindred to the Scythians of Herodotus, the Tartary Huns who in ancient times swept westward toward Europe and eastward into Eastern Asia. The faces one meets with in Japan show unmistakably a mixed race, some being broad-faced with low nose, others long-faced with sharp nose. That the Yamatos came immediately from Korea admits of no reasonable doubt.

This conclusion, however, is due to the investigations of foreign scholars; as for the Japanese themselves, though proudly claiming to be an old nation, yet when asked where they came from and when their forefathers came into Japan, they are utterly unable to tell. This lack of information as to the times and whereabouts of their forefathers justly casts suspicion upon their proud antiquity.

III. PRIMITIVE LIFE OF THE PEOPLE.

The primitive Japanese were barbarians probably upon the same level as our Anglo-Saxon forefathers, with rude ways of farming and some knowledge of the useful arts. They knew how to make weapons and tools of iron, the ax and the bow and arrow being men-

tioned very early. From early times the men lived by hunting and fishing. With bow and arrow and traps, wild animals were taken; with hooks, cormorants, and bamboo snares, fish were caught. Of course the women aided in tilling the patches, dressing the game, and did the weaving. In earliest times the taxes required were: of the men, the products of the chase, wild flesh and skins; of the women, the product of the loom, white cloth made from the paper mulberry tree, and blue hempen cloth. One thousand years after the traditional reign of their first king, Jimmu, there was little writing, and as little commerce except by bartering. In the earlier half of the Ko-ji-ki there is no mention of books or money. Travel was chiefly on foot or boat with oars without sails. Even Jimmu went on foot in the campaign from Kiushiu into Yamato. For dwellings they had rude houses and pits. The inferior subject tribes are spoken of as "earth spiders," referring to their dug-out caves. The Hon. Ernest Satow, British Minister to Japan, having a thorough knowledge of the Japanese language, and being an authority upon its old forms, and translator of the ancient rituals, says: "From the language of these prayers (dedication) we learn that in the ancient times the palace of the sovereign was a wooden hut with its pillars planted in the ground." (See p. 191, Vol. IX., Trans. Asiatic Society.)

Besides iron and copper, mention is made of the carved jewels, mirror, and sword. In the use of clothing and the specialization of garments the early Japanese, says Prof. Chamberlain, had reached a high level; "bright cloth, soft cloth, and coarse cloth" are mentioned. Besides various garments for both sexes, neck and arm bracelets, earrings but not finger rings, mirrors, combs and dressing of the hair, and a

few precious stones are spoken of. The hair was worn in two knots, one on each side of the head, but without decoration of jewelry. Skins were also used for clothing, and the art of dyeing was to some extent practiced.

The food consisted of fish, wild flesh, rice, and a few simple vegetables. Rice was probably used from the earliest times; there was no milk nor cheese, but an intoxicating liquor is mentioned even in the mythical age, and so are chopsticks. The method of preparing food was simple, cooking pots, cups, and dishes being mentioned, the last two of earthenware and leaves of trees. Tables are not mentioned in connection with food, but only in connection with offerings to the gods. The use of fire for warming purposes is never mentioned. Domestic animals in the prehistoric period were very few, the horse for riding, never for drawing vehicles, the barn door cock, and the cormorant for fishing. In the later traditions dogs and cattle are also mentioned, but sheep, swine, and cats are not yet introduced.

The family life of this period was of a low order. Family names were unknown. The marriage relation was loose, a plurality of wives being not uncommon. Many things in the *Ko-ji-ki* are too impure to be printed in English. There was much cruelty also, as shown in the treatment of enemies and in the severest punishment for trivial crimes. *Junshi* was for many centuries practiced. When a ruler died some of his retainers had to be buried alive up to their necks. Standing planted in the earth, in a circle around the grave of their chief, they were left to starve, their eyes to be plucked out by crows, and heads torn to pieces by dogs. This horrible cruelty was abolished by the Emperor Suinin, 29 B.C.

Again, though they used the handbreadth for measure-

ments, and though the sun by day and the crowing of cocks by night were the only means for measuring the hours, and though there are no pure Japanese words for counting above ten, we cannot think with Griffiths that they could not count above ten. Although there was little knowledge of the arts and no writing in the earliest times, it is to be noted that even the primitive Japanese had an æsthetic sense, and an appreciation for nature that has since marked their descendants. They were close observers of the world around them. Their hearts responded nearly two thousand years ago as they do to-day to the picturesque scenery of mountains and seas; and the mighty upheavals of volcanoes and earthquakes, and the sweeping typhoons, awakened in their breasts strange feelings and a lively imagination. The names of Japan in poetry and romance are almost legion, and indicate a lively sense of their country's natural aspects as well as its imagined nearness to heaven. As a few examples, take the following: "The Region between Heaven and Earth," "Island of the Congealed Drop," "The Sun's Nest," "The Princess Country" (princess refers to sun goddess), "The Grand Land of Eight Islands," "Land of Thousand Autumns," "Land of Fresh Rice Ears," "Central Land of Reed Palms." Each of these islands has an alternative name that sounds strange to modern ears—*e. g.*, one is, "Rice-Ear True Youth;" another is poetically, "Princess of Great Food;" another, "Sun-Fronting-Luxuriant-Wondrous-Lord-Youth;" etc. The names of gods and goddesses also refer continually to the various parts and phenomena of the natural world.

Prof. Chamberlain, of the Imperial University of Japan, says that "all prior to 400 A.D. is not reliable history." Still we can roughly estimate certain im-

provements in the rude civilization in those prehistoric times, such as: that ponds and canals were dug—irrigation ponds for rice growing—about the beginning of the Christian era; that a smith, a pair of horses, and a man knowing the art of brewing were sent over as tribute from Korea; that the empress reigning in the year 200 A.D. brought sons of Korean rulers over as hostages, exacting also a tribute of gold and silver; that a weaver from China came over, and a tribe of clay workers came and settled in Idzumo, on the west coast; and that a wise man was asked for and was sent, his name being Wani-Kishi. This wise man from Korea became the instructor of the crown prince, afterwards Emperor Nintoku, about 300 A.D. We are also informed that people coming over from Korea were put to work on the pools and embankments, which probably shows that Korea had been brought under Japan. According to the "History of the Empire of Japan," written by Japanese and published by the Educational Department, the compilation of national annals began in the reign of Suiko, 620 A.D., and the use of letters for recording events and dates, from about 400 A.D.

Japanese scholars have been so patriotic that in many cases it leads to narrow-mindedness, and hence in their histories they have not been inclined to frankly acknowledge what has been borrowed from foreign countries; and now that Korea is so weak, small, and backward, they are probably less inclined than ever to acknowledge their debts to her. But just as Ireland was once far in advance of England and sent light and letters over to her, so in ancient times Korea was in advance of Japan. It is certain that Korea was inhabited in the twelfth century B.C., and had then the elements of Chinese civilization.

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IV. THE PRIMITIVE RELIGION.

People are naturally religious all over the world, and in all ages of human history, ancient and modern. The Japanese were religious long before they had books. Books cannot make religion, but religion in the heart causes the writing of religious books. The ancient Japanese had some kind of religion before coming into Japan. As we shall see later, they were afterwards blessed (or cursed) with two or three different religions, but at first they had but one, called Shinto, which means the "Way of the Gods." Out of the tangled mass of strange and incredible legends and miraculous stories of gods, men, and animals contained in the two oldest books already mentioned, and in certain Shinto rituals almost as old, it is impossible to weave a consistent web of truth. In the first place, the earliest Japanese were very childlike in their ideas, their hearts exceedingly credulous. The Japanese word *Kami*, translated "gods," has perplexed foreign scholars not a little, for our word "god," or "deity," means too much for the word *Kami*, which is by no means equal in the minds of the Japanese to our high and holy God. In the Japanese translation of our Old and New Testament, the word *Kami* had to be used for want of a better one. But by the Japanese it was applied to anything powerful, wonderful, or superior to the ordinary. It may be a heavenly being, a man, animal, or a thing without life. For instance, in the first part of the *Ko-ji-ki* a peach is addressed as a *Kami*, or god, a certain sword is considered to be a god, a toad gives advice to the gods; a pheasant deity is mentioned, and the colossal crow guides Jimmu in his eastward march.

There are gods for every imaginable thing, and of every conceivable name, from a peach, a white boar, or

white hare, up to the Heaven-Shining Great August Deity. There are gods of wind, thunder, trees, mountains, valleys, moors, seas, boundaries, roads, fire, passes, the kitchen, and so on indefinitely. Some of the names are curious, such as Great Food Deity, Brave Snapping Deity, Rock Splitter, Tree Fork Deity, Water Sprinkler. The mere names of gods in the Ko-ji-ki would fill several pages. Some of the names are long—for example, His-Swift-Impetuous-Mate-Deity; and, His-Augustness-Truly-Conqueror-I-Conquer-Conquering-Swift-Heavenly-Great-Great-Ears, which is equal to some of the long, high-sounding titles of a broken-down Spanish noble. In one place a *rock was turned into a god*. (See Ko-ji-ki, pp. 37, 38, 69, Chamberlain's translation.)

The gods of the ancient Japanese came by gradual growth or were born, and some of them are said to have "hid themselves"—that is, died. Speaking roughly, they seem to be divided into heavenly and earthly, those of the Yamato conquerors being the heavenly, while the earthly ones belong to the "savage tribes." And yet things are sometimes sadly mixed up among the gods. For example, the god Susanowo is for a while on the earth, then in heaven, and again in the under world; sometimes he is ruling in power, sometimes suffering punishment or driven into exile. Not only so, in the genealogies the evil and violent gods are badly mixed with good ones. Heaven is only a counterpart of the earth and not far above it, being originally connected by a bridge or a ladder. In heaven's plain are trees and wells, a river and rocks; weaving, weeping, marrying, and holding of assemblies. One god is spoken of as gone to hunt birds and catch fish. All this confirms the statement that the word *Kami*, or "god," had a low and indistinct meaning.

Their religion, in brief, was a kind of nature worship and ancestor worship combined called Shamanism, or mythical zoology. The sun, moon, and trees, serpents, foxes, and other animals, as well as myriads of unseen spirits, good and bad, including also the spirits of dead ancestors, are all objects of worship. In Shamanism, sometimes called Animism, there may be some conception of a single supreme, all-powerful Creator; usually there is not, but the government of the world and its surroundings are believed to lie in the hands of legions of spirits, of gods and demons. In time of disaster, famine, epidemic, etc., they imagined the universe to be overcrowded with evil demons, that must be propitiated by magic ritual, incantations, and even sacrifices. (See "Religions of Japan," by Griffis, p. 15.)

The souls of dead parents were imagined as gods, with power to bless or curse, and this element of ancestor worship in the Shinto religion was magnified into great importance in later times. The conquering Yamato-Japanese adroitly used the custom of paying homage, so as to magnify their Emperors in the eyes of the "savage tribes," like the Ainus. Proclaiming their Emperor to be the Son of Heaven, they demanded homage for him as a divine being while yet alive. Thus gradually the Emperor became the head and center of the Shinto religion, and even gods as well as men must obey him as Heaven's supreme vicegerent upon earth. This, however, is not a singular thing in history. See how for political reasons the Roman emperors had their statues set up in the temples, in the squares and corners of streets for the worship of the people! See how the popes of Rome in the blazing light of this nineteenth century have gotten themselves proclaimed infallible, and as Christ's vicegerents upon earth claim to be the

supreme head of the Church, clothed with temporal power as well! We need not marvel, therefore, at a similar exaltation of Japanese Emperors as divine and as the head of their religion and state alike.

Of dogma, or moral teaching for the guidance of conduct, the Shinto religion (if we may call it a religion) was from the first almost destitute; they claimed that commandments and codes of conduct were not needed for the Japanese; such things were invented by the Chinese because they were an immoral people with bad hearts.

In those prehistoric days the same word was used alike for palace and temple (*Miya*), pointing back unmistakably to a patriarchal system, the father of the tribe being its king and priest in one person. And there are indications that at the first the Emperor offered sacrificial worship, performing religious rites as the representative of his people—first to Heaven, and then to his own ancestors and other gods. The priests in that early and simple period of society were not a separate class. Upon fixed days the Emperor performed the sacred ceremony of washing himself as the representative of his people, but afterwards a prince of the house or high official of the court was sent as the Emperor's proxy to bathe in the stream. We also learn that the three sacred emblems—the jewel, mirror, and sword—at first kept in the royal palace, were afterwards removed to the shrine in Isé, dedicated to the heavenly ancestress Amaterasu, and there guarded by the princess, sister of the Emperor. It thus came to be the custom for a kind of high priestess to remain at the central national shrine. The separation of temple from palace begun at Isé, as above mentioned, was followed later by the fixing of shrines in various places over the country, and this, of course,

called for a class of persons to take charge of them—"temple masters."

The offerings and sacrifices were of three kinds or more. One was the *thank offering*, as the festival of First Fruits, the feast of tasting the first rice.* There was also at first a kind of monthly festival at the new moon; afterwards it became semiannual. Offerings of food and white cloth were likewise set before the shrines of their gods. The white cloth is now represented in the form of white paper cut into notched strips in a certain way, and seen to this day in Shinto temples and shrines. Second, the *Purification festivals*. Speaking of the ceremony of bathing by the Emperor calls for remark upon what seems to have been always a characteristic of the Japanese—a regard for cleanliness, being in this respect different from the Chinese. If not holiness in a moral sense, physical cleanliness is at least a great matter with them. If "cleanliness is next to godliness," as saith John Wesley, then the Japanese are on the way toward godliness. To the ancient Japanese there were divers occasions of defilement: a snake bite, contact of bird or insect with one's food, sickness, and the circumstance of birth or death. The last two being the most serious offenses against purity, separate huts were built for one's birth and dying, after which they were burned or demolished. This probably explains why the royal palace was changed after the death of the sovereign. Persons coming in contact

* In ancient times offerings were made in every household to the New Food God, in royal palace and in huts of common people. The earth itself was regarded a god, called Abundant Food, to whom the head of each family must present thank offerings; but afterwards this was performed by women. There are also gods of the kitchen.

with another's birth or death must purify themselves. Salt was also used for ceremonial purification, and at the dedication of the royal palace saké brewed from rice was sprinkled to purify the premises.*

At the present day, before the person approaches the Shinto temple, he carefully washes his mouth at the sacred stone font provided for the purpose in the temple court, and wipes clean his hands with the towel hanging above it. He has at least a clean mouth and clean hands, if not a clean heart. As Griffis says: "The root idea of sin was pollution." And the rituals show that from early times the "offenses" or defilements were to be removed to the lower world and finally got rid of. The expiatory offerings standing for the "offenses" were cast into the streams, then carried into the sea, then gulped down by a deity in the sea, and then carried to the Bottom Country, and so finally banished and got rid of. Third, *propitiatory offerings* among the Japanese included human sacrifices to certain gods, especially when about to go forth to battle; and this reminds us of the Greeks of Homer's time. It was called

*According to Mr. Satow, the dedicatory ceremony dates from the setting up of the first Emperor Jimmu's capital in Yamato Province. The object of this ceremony was to propitiate the two deities of timber and rice, and to obtain their protection for the sovereign's abode and his food against defilement by snakes, crawling worms, or birds flying in through the smoke holes; from night alarms and the decay of the building. Offerings arranged in order were presented to the gods, consisting of a mirror, beads, spear, mantelet, mulberry paper, and hempen thread. The sacred emblems of sovereignty (sword, mirror, and precious stone) were deposited in the royal hall; the four corners of the building were hung with red beads, while saké, rice, and cut thread were scattered inside the four corners.

O-chi-matsu-ri, the "honorable blood ceremony." In this way they hoped to please their god and gain victory over their enemies. For example, when the Empress Jingo Kogo was about to invade Korea (200 A.D.) the "Country's Great Offerings" were made, and when she reached the sea other offerings were made to the sea god. The foundations of buildings were laid upon some human victim seized for that purpose. This was to appease the demon or god of bad luck. Likewise when dire calamity or danger fell upon them—the flood, volcanic or earthquake upheaval, famine or pestilence—human victims were probably offered to dragons and sea gods. Anything, in fact, that was precious was willingly given up to satisfy the angry gods and evil spirits. When a house was built certain ceremonies were observed and arrows shot into the four quarters of heaven to ward off the attack of evil spirits. This dedication ceremony may be seen to-day, and is a weird and curious affair. At stated times of the year the dwellings are hung around with rice straw ropes to ward off the approach of evil, and even trees are thus festooned for the same purpose. The curious cult of sacred trees, serpents, horses, foxes, and even the phallic symbol, together with that of the demons of luck and misfortune, caused to spring up in the minds of the ancient Japanese, Koreans, and Tartar peoples north of China a tangled undergrowth of superstitions and customs that still exist among the ignorant classes to an extent little understood by many modern civilized Japanese.

Nor is the reason far to seek. The knowledge of the true God, the one Creator and Divine Father, both unifies and separates—unifies all the changes and objects of the universe under one intelligent system of government, and separates the Creator from the cre-

ated world. But when the "boundary line between the Creator and his world, or the eternal difference between mind and matter, is not clear, then anything that lives, moves, or has power may be a god." The result is, that to the bedarkened mind and imagination, in the whole world of sky above, in the air around, upon, and in the earth, in the waters of the great deep, and in the dark regions of the lower world, there are multitudes of gods and goddesses, demons, good or evil, who are to be dreaded, worshiped, or appeased.

Nevertheless we welcome the fact that there is a basis of truth, however much obscured, in all that confused mass of traditions and superstitions. One of these truths relates to the divine origin of man. When we read in the *Ko-ji-ki* that the ancestors of the Japanese are the descendants of the Heaven Shining Great August Deity it reminds us of the closing words of St. Luke's genealogies: "The son of Adam, which was the son of God." (Luke iii. 38.) Another truth held by the primitive Japanese as a thing taken for granted was the future life of the soul. The existence and life of their ancestors is logically implied in the custom of ancestor worship.

V. POLITICAL IDEAS AND MANNER OF RULE.

Concerning the settlement and political beginnings of the Japanese nation as gathered from the *Ko-ji-ki*, we are able to sift out a few conclusions:

1. If the legends of the so-called "divine age" were credible, we should have to believe that races of gods held sway for a long time in the land of Japan, who resisted successfully the first, second, and third expeditions sent from heaven to quell the "painfully uproarious" and "savage deities," but that afterwards the

Deity-Master of the Great Land abdicated in favor of the August Grand Child, Ninigi, whom the sun goddess wished to make sovereign of the country.

2. According to the earliest traditions, Idzumo, on the west coast, is prior to Yamato; moreover it is neither Idzumo nor Yamato to which Ninigi descends from heaven, but in the land of Kiushin, in the southwest, where his people, afterwards called Yamato-Japanese, made their first settlement.

3. At first the government was not autocratic, but there was some kind of assembly in which important matters were discussed and decided. ("History of the Empire of Japan," p. 26.) These assemblies were doubtless similar to the village assemblies of early tribes in all parts of the world. The government was for many centuries a mixed patriarchal feudalism.

4. Jimmu, the first of the Yamato-Japanese rulers, was only a fighting, conquering chief, whose eastward march from his original settlement in Kiushin was resisted by a "number of other chieftains, each exercising sovereignty in his own district." (Id., p. 26.) His march was by slow stages, with successive settlements for a considerable time in several places, requiring more than sixteen years in passing from Kiushiu to the river's mouth at Naniha, now the city of Osaka, a distance of three hundred miles in a straight line. The Japanese authors just quoted are constrained to say (p. 32) that "Jimmu's sway was limited to a few districts in the neighborhood of Yamato," but the Ko-ji-ki tells that Jimmu's elder brother was killed in the battle with the native rulers of Yamato. That Jimmu and his successors had for a long time only a limited sway is clear: (a) From the number of tribes living in the country, the Kumaso people, the Koshis, Idzumos,

the Kibi tribe, and in the east the Emeshi. (b) The many and long campaigns of the Yamato-Japanese chiefs against these tribes, and the fact that for hundreds of years they were not effectually conquered. Even as late as the first century of our era, Yamato-Dake, the great warrior prince, had to spend his whole life fighting these tribes, one after another, and died before returning to the capital. As late as the regency of Queen Jingo Koge (about A.D. 200), eight hundred and fifty years after Jimmu's time, there was no settled or widely extended empire. (c) The mention of "territorial owners," even of Yamato and of the "rulers" of Idzumo, with many other facts, clearly shows that Jimmu and his successors were for many centuries rulers of only a part of what is now Japan, and that their dominions were extended slowly by fighting. So that, while in honor of the imperial house the early rulers of Japan may be spoken of as Emperors and their dominion as an empire, it is not historically correct; on the contrary, Jimmu was the same kind of a warrior chieftain as those of the Danes or the Norsemen who led their followers fierce and strong from the north country into England. All was rough, heroic, and fierce, and there were laid the beginnings of a nationality which has remained unbroken by any foreign power to this day. But those beginnings were laid in struggle and by conquest of the weaker peoples already in the country.* And for many centuries after their first so-called Emperor it

* We cannot understand the ground for the statement by the Japanese authors ("History of the Empire of Japan," p 16) that "the Japanese Empire has an origin different from that of other states. It owes nothing to aggression, conquest," etc. This is certainly incorrect, the Ko-ji-ki being witness.

was no empire, certainly not until after Jingo's invasion and conquest of Southern Korea. As to Queen Jingo's conquest of Korea, however, Griffis has serious doubts, and Prof. Chamberlain says: "There is no mention of the subjugation of Korea in Chinese or Korean histories, and the dates given in the Nihongi clearly show the inconsistency of the whole story."

Still the evidences of contact with Korea are so numerous, and the fighting qualities of the early Japanese being reasonably assumed, we need not reject the story of the Korean invasion as entirely unhistorical. As for the Chinese, they were leaders in civilization for three thousand years before Christ, and naturally became the teachers first of the Koreans and then of the Japanese; for the conquest of Korea by the Japanese under Queen Jingo was the opening of the channel for a stream of enlightenment to flow from China and Korea, a stream that flowed for many centuries.

About the year 285 A.D. the tribute from Korea was brought by Wani, said to be a scholar who subsequently taught that crown prince who afterwards became Emperor Nintoku. (See p. 46.) This Korean teacher was naturalized, it is said, and his descendants were teachers at court, and therefore we may suppose that a few of the court officials and princes learned to read and write a little Chinese. At least by the year 400 A.D. the reigning sovereign sent out secretaries or chroniclers to the seats of the district rulers for the purpose of recording and forwarding to the capital important events and doings. Hence it is probably safe to say that reliable Japanese history began about 400 A.D.

CHAPTER II.

CIVILIZATION FROM THE CONTINENT BROUGHT IN.

I. INTRODUCTION OF BUDDHISM AND CONFUCIANISM.

RELIGION is the most powerful of all the things that shape a nation's civilization. This is so because religious beliefs strike deeper into the heart. As is their religion so are a people's thought and life. Now we are come to the time when a new and foreign religion is brought in. The introduction of Buddhism marks a most important date in the history of the Japanese. It was in 555 A.D., in the reign of Kinmei Tenno, the twenty-ninth Emperor. In that year the ambassador from a tributary state in Korea brought over an image of Shaka (the Buddha) as a gift to the Emperor, also some books explaining the Buddhist doctrines.

As Japan looked upon Korea and China as much advanced, and as the ambassador was not backward in commending the new religion, informing his majesty that all the great countries this side of India had accepted the Buddhist religion, the Emperor was therefore favorably impressed. His Prime Minister, Iname, likewise favored the new religion. But two other ministers of state said: "Not so; our country has its own gods, and they perhaps will be angry if we worship a foreign god." The Emperor said: "Let Iname try it." And he, taking the image, forthwith set it up in a room or shrine in his own house, and prayed to the new god. But very soon there broke out upon the people an epidemic which the two ministers of state in superstitious

fear declared was a punishment for the worship of the "foreign god." At their earnest entreaty the Emperor ordered the image to be thrown into the canal * (where now stands the great city of Osaka) and the house to be destroyed. Thus the first effort to bring in Buddhism failed.

Still later another and more successful attempt was made, not, however, without bitter opposition. This time two priests, a nun, and an image maker, some books and images, and a temple carpenter were all sent from Korea to the then reigning Emperor. In a little while the Prime Minister, Umako, who had succeeded his father, Iname, built temples and pagodas to Buddha. Once more, as the story goes, a pestilence broke out among the people, once more court officials protested to the Emperor against the new gods and the new religion as being the cause of the people's afflictions, and once more the decree went forth prohibiting the worship of Buddha and commanding temples to be burned and images thrown into the sea. But the plague stayed not; it grew rather worse, and was explained to be a punishment sent from Buddha, who had been insulted, and the Prime Minister now got permission from the Emperor to worship Buddha in his own house.

The next Emperor was for a long time ill, and suffered so much that it occurred to him he should worship the new god, Buddha. The matter was discussed by his ministers of state, and resulted in the formation of two parties at court, the anti-Buddhists and pro-Buddhists. A Buddhist priest was brought in to minister by prayer and offerings in behalf of the sick Em-

* Afterwards, when Buddhism triumphed, a temple was built near the place where that first image had been thrown into the water.

peror; but he died, and this was the occasion of an outbreak between the two parties. The Prime Minister, Umako, and the Regent, Prince Shotoku, led a body of troops against the anti-Buddhists, killing their leader and another minister of state. The opponents of the new religion were now either put out of the way or deprived of political power, and Prince Shotoku and the Prime Minister devoted themselves with great zeal to preaching the new faith. Thenceforth Buddhism began its triumphant course, its first victory being won by the sword. Umako, still Prime Minister, and still powerful in the government, sent persons to Korea to study the Buddhist doctrines, and he set apart a number of priests and nuns, and built temples for the new religion.

But it was in the reign of a woman, a later sovereign, named Suiko, that Buddhism was publicly adopted as the religion of the sovereign and the court. She issued a proclamation to her subjects approving of the Buddhist religion. Her Regent and nephew, Prince Shotoku, encouraged her in all this, and is known as the founder of Buddhism in Japan. The Buddhist priests would not like to claim a woman as their founder. Shotoku is held in greatest reverence, and is said to have been a prodigy from birth, that he could speak from the hour he was born, could attend to many things at the same time, and had a wonderful memory; hence is sometimes named the Prince of Eight Ears. Using all his authority and influence in favor of the new faith, orders were issued to the crown prince and other princes of the blood, and to the high ministers of state, to have images made and set up. Ranks of honor were conferred upon image makers, and grants of rice lands bestowed upon them. In the old central provinces many temples were built. It is indeed said that several of the oldest Buddhist

temples in Yamato and the central provinces date their foundation from Shōtoku's time. He had large copper images of Buddha made for each government officer, the king of Korea sending a contribution of gold for the expense. The officials of the government, following the Regent's example, rivaled each other in building temples and supporting them at their own expense.

After thirty years as Regent and chief man in the government, Shōtoku died, but Buddhism went on. The very next year the priests, nuns, and believers in Buddha had become so numerous, and temples were in so many places, that a general superintendent, or high priest—a Korean, by the way—had to be appointed.

A few years after Shōtoku's death, Umako, the venerable Prime Minister, died, and soon after him Suiko, the aged Empress. Thus the three advocates and founders of Buddhism were all taken away, but the new religion was so well planted in the soil of Japan that it was destined to completely change the mind of the nation.

Summing up, we find that from the first effort to introduce Buddhism to Suiko's death (630 A.D.) seventy-five years elapsed. During the first thirty-two years of that period it failed to get a footing, but during the next forty-three years it gradually extended throughout the land.

Another noteworthy fact is that its first converts were the rulers and princes at court. The Empress Suiko did for Buddhism what Constantine the Great did for Christianity in the Roman Empire. Since this was the best she had ever heard, it is creditable to the woman's heart that she so readily embraced the new foreign religion and extended it among her subjects.

A brief account of this religion is in order. Buddhism was originated in India by a man whose name

was Gautama (Shakya Muni), born probably about 500 B.C. The time of his birth is uncertain.

Taking a dark view of the world and of human life, he forsook his wife and little son and went away into the hills. There he joined himself to a hermit living in a cave, but being disappointed in not finding deliverance from doubt and evil in the hermit's teachings, he went forth again and spent a long time in meditation and self-denial in the lonely fields. Finally, when weakened and reduced in body, he found, as he imagined, the True Path.

He had reached the conclusion that all evil is the result of desire, and all desire is the consequence of individual existence; hence he concluded that the only way to get rid of evil is to get rid of desire and of individual existence. He also got the idea that for wrong deeds, or indulgences in one's life, their effects must be suffered in the next life, and so the ills and sorrows that we now suffer are the result of bad deeds in a former state of existence. This suffering in one lifetime the effects of deeds done in a previous lifetime is known as the law of Kharma.

Now as no one is able to get rid of desire in one lifetime, and as every one must suffer according to the law of Kharma, so when one dies he must be born again in another form, generally an animal of some kind—a beast, reptile, or worm. This doctrine of being reborn in another form after one dies is the doctrine of transmigration of souls, as held by the Greeks and other ancient peoples. If one has been very bad, the next time he is born he will have to be a hog, loathsome snake, or vile worm. And so there are for every one cycles of living, dying, and being reborn, that go on for ages and ages indefinitely. Finally a few, and only a few, reach

a state of deliverance called Nirvana. But what does Nirvana mean? It means either the end of all existence, annihilation, so say some scholars; or reabsorption of the soul back into the changeless ocean of existence, so say others. Practically, either way amounts to the same thing, for it is a salvation that ends in losing all individual existence and activity. The soul has been literally lost. He also taught that the world passes through cycles of development, followed by corresponding periods of decay, and that for each world cycle there is some sort of incarnation such as Buddha himself was. In some of the previous cycles the incarnation had been in the form of an animal.*

As Shakya Muni, the founder, left his own wife and children, so he taught that in order to reach the state of Nirvana no one could marry, and hence his earlier disciples in India were monks and nuns. And so Buddhism, as originally taught, was not only atheistic and materialistic, since Shakya left never a word about God or a first creating cause of the world, but it was also unfriendly to the family and social life of mankind. Knowing nothing of the one true and living God and Heavenly Father, this dreary system had at first no God, no Saviour, and no worship. Afterwards, however, as it spread from India into China, Siam, and other countries, it was changed, many gods and goddesses being gradually added, Shakya Muni, named the Buddha (Dai Butsu in Japanese), being considered the chief god. The blank idea of a motionless, dead state of existence, Nirvana, was also changed into something more real and pleasing to the senses. And

*It is difficult to decide whether Gautama himself taught this theory of world cycles and incarnations, or whether his disciples foisted it upon his system.

when the Buddhists came over from Korea into Japan they brought images, ceremonies, and superstitions. They had temples, altars, and priests. They taught penance, but allowed all to marry and engage in the business of the world except the priests and nuns. They proclaimed a doctrine of *jigoku* (hell), with its monstrous devils and burning flames, where in purgatorial torments the wicked are consigned; and paradise (*yokuraku*), rude and sensuous, where the faithful are happy. As we shall see later, the eating of flesh and the killing of animals was forbidden, as in other Buddhist countries. This was to avoid, as they supposed, the eating of a grandfather, or a father, who might have been reborn as a pig, cow, or some other animal, the thought of which would have been horrible to their children.

The moral teachings of Buddhism, as far as they go, are not bad, and may be summed up in the five commandments: (1) Against stealing, (2) against lying, (3) against intemperance, (4) against murder, (5) against adultery.

Resuming the story of the spread of Buddhism, after the death of Empress Suiko, we find that, once adopted by the rulers, the spread of this religion goes on apace, so that not many decades pass before the reigning sovereign commanded every house to have a Buddhist altar, and forbade the slaying of animals and eating of flesh, and a sovereign commanded copies of Buddhist scriptures to be written, and images to be made for the governors of provinces, and temples to be built for priests and nuns. If man could be made religious and good by commands of earthly rulers, and by building temples and casting images, then the Japanese ought to have been the best of people. As a fact, however,

most of the common people living in back-lying districts would fain hold on to their old gods, worshiping the sun and moon and dead ancestors. It was in this period that Nara, the capital, was built in Yamato Province.

The founding of the new capital was the work of Gemmyo (A.D. 710), another female sovereign. Hitherto the capital had been moved from place to place, a new one being set up every time a sovereign died; but then it became fixed for about eighty years. The palace and left and right halves of the new capital are built in a style and size never before known. During the Nara epoch prosperity and progress were marked; and nothing could exceed the devotion of the imperial house to the Buddhist religion, says a Japanese historian. Here at Nara they built the temple of Todaiji, one of the most remarkable in the land, and in which rests the celebrated image of Buddha. This image of bronze is enormous in size, being fifty-seven feet high, the head and shoulders proportionately large. As usual, the image sits upon a huge lotus flower. It is the largest image of Buddha in Japan. Here, too, is a magnificent sacred grove, more than one hundred years old, in which gentle deer roam at will and are fed from the hands of pious pilgrims, nuns, and residents. How do they know but that they may in this way be feeding an ancestor, whose soul has been reborn in the deer form? On either side of the road to the town there is a row of towering cryptomerias and stone-columned lanterns, making a beautiful avenue of approach. One of the oldest towns in the country, with its temples, groves, and imperial tombs, Nara is still held in reverence and much frequented by native pilgrims and foreign tourists.

The priests of Buddhism have now become important personages at court, as personal friends and advisers of the ruler. It is related of one of them, named Gyogi, who had been elevated to the position of prelate at court and archbishop of the country at large, that he was the first to teach the doctrine of Buddha's incarnations. As indicated above, though the rulers were all enthusiastic disciples of the Buddhist faith, the masses of the nation still preferred their old Shinto gods, who, as they believed, were the ancestors of their race, the founders of their state, to whom indeed they owed the very existence of their nation. Now this prejudice of the people the Buddhist priests cunningly overcame by saying that Amaterasu, whom all the Japanese worship as the sun goddess and ancestress of their first Emperor, *was herself an incarnation of Buddha*. Thus Gyogi and his priests began the policy of compromise by preaching to the multitude in such a way as to give good standing to the old national gods of the land, and at the same time get them to accept Buddhism, with Buddha as their chief god. This compromising policy worked well. When people's prejudices are satisfied, they will more easily practice an inconsistency.

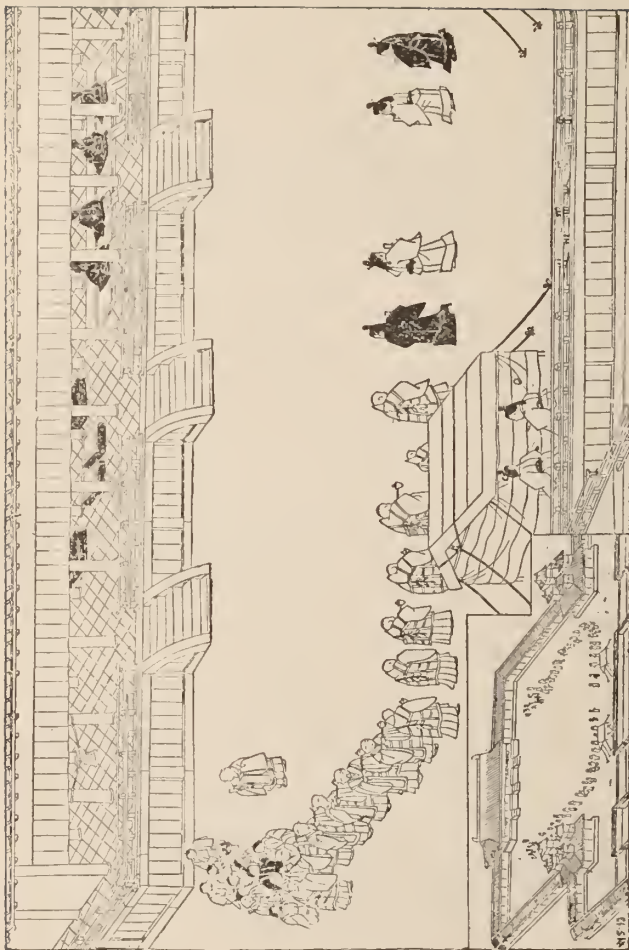
When the capital was removed from Nara to Kioto (A.D. 794), not only the Emperor, great nobles, and high officials, but the people also, began to accept Buddhism as the orthodox faith. After the new capital had been laid out and the imperial palaces erected, all on a scale of magnificence that eclipsed the Nara capital, the priests commanding the patronage of the rulers and contributions of the upper classes built great temples and pagodas in a style of architecture and wealth that rivaled even the imperial buildings. The priests, now a great multitude, have become proprietors of broad

estates, and the head priests, at least, have the wealth and position of high government officials. Buddhism is now the established religion, supported every way by the government.

A little later a movement to popularize Buddhism throughout the land was again taken up. There lived at this time two remarkable priests, who went to China to study, and returned, one of them to found a new Buddhist sect, and to build near the new capital a celebrated temple on Mount Heizan overlooking the palace. This temple was to protect the imperial family from bad luck, evil spirits, and the like, which, as they believed, came from the northeast. Taking up the compromising work named above, these two priests pushed it still farther. Going through the country as popular preachers, they taught that all of the Japanese gods were manifestations of the one divine being, Buddha. The result was a mixed religion of Buddhism and Shintoism, and thus the new religion was completely popularized with the people. They saw their old national gods not discarded, but given honorable rank in the Buddhist pantheon of gods and goddesses, and this pleased them. The adroit and time-serving Buddhist priests even participated in the ceremony of Gosaeye—the procession and worship of the imperial ancestors of the land. A few facts illustrating how completely Buddhism had gained the day may be added:

1. It became a custom with the Emperors, after sitting upon the throne for a short while, to abdicate and become priest-kings, retiring with shaven heads to some temple palace.

2. The codes of law established in a former period were afterwards almost entirely set aside by Buddhist teachings and sanctions.



GOSAEYE, THE WORSHIP OF IMPERIAL ANCESTORS.

3. The great temples and monasteries at Kioto, and the one at Nara, became castles and camps for the training of soldiers. The priests and lord high abbots, haughty and powerful, wished to be surrounded by bodies of priestly soldiers, and on more than one occasion they marched, armed and armored, into Kioto to enforce with spears and long swords their demand upon the government. One of the Emperors had to invite a powerful general of the Minamoto clan to come to the capital to defend him against those temple priests and soldiers. What a contrast this, since the time when by command of an Emperor the image of Buddha was cast into the sea and the shrine destroyed! but that was more than five hundred years previous.

II. THE CHINESE LEARNING.

Along with Buddhism came the Chinese learning. Having no written language of their own, the mastery of the complex Chinese characters, to know them at sight, write them correctly, and to use the proper ones for their Japanese words, must have been a most difficult task. It is not surprising, then, that so many years passed from the time when Wani brought the characters over from Korea till the day when the Japanese wrote their first book* in those Chinese characters. The first writings by Japanese consisted of brief chronicles of events and doings reported to the central government. In ancient times the writing men belonged to a certain family, this knowledge or art being handed down from father to son. Accordingly Wani, who was originally a Korean, became a naturalized subject, and he and his descendants were kept at the capital to write and teach

* See Ko-ji-ki. oldest extant book, 711 A.D.

the Chinese characters. This became their authorized and hereditary profession. In process of time schools were set up for the teaching of young princes, sons of nobles, and high officials. After the removal of the capital to Kioto a sort of central university, so called, was opened, where history, Chinese classics,* law, and mathematics were studied. About this time a few schools were also opened in some of the principal provincial towns for the sons of governors and other chief officials. In the so-called university at Kioto almost nothing of our modern sciences was known. Medicine, botany, and the anatomy in vogue in China probably received some attention. In China it seems that certain men were appointed to experiment with medicine upon monkeys, and to dissect their bodies. In this way charts and diagrams were made, and these were probably used in Japan, but were afterwards found to be imperfect and false. It came to pass in process of time that there arose a class of scholars in Japan who regarded the Confucian classics (named after Confucius, a Chinese sage) and the Chinese philosophy as the height of all human wisdom, the treasury of precept and principle for the family, the guide for the right conduct of affairs of state, and the standard of literary taste and composition. And without doubt there is in the Chinese classics much excellent teaching touching filial piety, fidelity, justice, and even benevolence. But the cultivation of Chinese literature and composition left the Japanese language and literature neglected as unworthy of the attention of scholars and accomplished

*The classics are the four books (Great Learning, Doctrine of the Mean, the Analects, Sayings of Mencius); and five canons (Book of Changes, of Poetry, History, Rites, and Spring and Autumn).

persons. Every scholar must write in Chinese, scrupulously affecting Chinese styles. This was strange, had not precisely the same thing occurred among other nations. Just as the educated few in Japan, despising their own language, proudly affected the letters and philosophy of China, so it was in Rome, where Greek letters, art, and manners were much in vogue, in preference to the Roman, which were simpler. And in England too the educated classes of the court, gentry, and clergy once came near discarding their vernacular for Latin and Norman French. There are men still living who, when boys at school, had to give as much time to writing Latin verse as to their mother tongue.* In Japan the bad fashion once set continued to be slavishly followed for many centuries by the educated few. It must be said to the credit of the Buddhist priests that, with all their faults, they promoted the Chinese civilization among the Japanese. As in Europe the clergy were for a long time the chief teachers and bookmakers, so in Japan the priests of the foreign religion were leaders in spreading Chinese learning and arts. One notable exception is that of the Sugawara family, not priests, the members of which held for generations the position of court teachers. It is said that several of the Emperors, deeply versed in Chinese literature, were patrons of letters and art and promoted the establishment of schools and the formation of libraries in their capital. Three of them were so skillful in writing the Chinese characters as to earn the name "the three penmen." Indeed the skilled penman was held in as high rank as the painter. Penmanship in Japan and China, not being the

*The writer once heard the Dean of Westminster speak of this and lament it.

simple thing of writing the twenty-six letters of the alphabet, but requiring a knowledge of thousands of complex characters, was regarded as a profession and a fine art. Some of these characters are simple enough—for example, 口, mouth; 日, sun or day; 山, mountain; 人, man; etc. But others require ten or twelve different strokes and dots—for example, 門, gate or door; 鐵, iron; 馬, horse; etc.

III. INFLUENCE OF NEW RELIGION AND LEARNING AT COURT.

The influence of the Buddhist creed and Chinese learning was nowhere so quick and powerful as at the throne and court. Scarcely had the Empress Suiko and her Regent, Shōtoku, publicly embraced the Buddhist religion before they began adopting Chinese models of government, official rank, and ceremony. It was in her reign that the first official intercourse took place with China. The salutation was as follows: “The sovereign of the Empire of the Rising Sun to the sovereign of the Empire of the Setting Sun.”

Being not only a religious reformer, but a wise ruler as well, Shōtoku studied the government and modes of court procedure of China, adapting them to his own country. He compiled a kind of code of laws of seventeen articles based on the doctrines of Buddhism and teachings of Confucianism. This was the first written law for the Japanese. This first attempt was followed by a more extended body of laws about the middle of the seventh century, and named “Taikwa Reforms,” but was not completed until many years afterwards. These reforms touched certain matters important to the government and to the people, such as:

1. Measures relating to selling and holding lands.

Brought up in democratic America, some of my younger readers may be surprised to learn that the legal right to hold land as private property was not recognized in Japan until after 1868. Yet even under the Taikwa reforms, steps were taken to stop the nobles and high officials from grabbing all the lands. The common people could not own land at all. But to every child six years old, two-thirds of an acre was allotted, which however reverted to the state for redistribution. This reminds us of the law given by Moses to the Israelites, the period of redistribution being the fiftieth year instead of the sixth. Thus all the land was regarded as the property of the state or crown.

2. Measures of taxation. The taxes were of three kinds: *so*, *yo*, and *cho*. The *so* was eight sheaves of rice out of every hundred, the estimated crop of a half acre. The *yo* was ten days of public labor by every man twenty-one years old, but might be paid in cloth instead. The *cho* was a tax upon silk, fish, and other productions got out in large quantities.

3. Reforms relating to local government.

The empire was divided into fifty-eight provinces and five hundred districts, and the smallest unit for local administration was the space occupied by five houses. The people lived for the most part in towns and villages. On the principal roads from the capital to the provinces were relays of post horses. At important points on the way were guardhouses, lookouts, and garrisons to arrest suspicious persons and keep order. Curiously enough, persons traveling in the interior were required to carry a hand bell and a passport. Just when they had to jingle the bell we are not told; of course the passport had to be shown at the "road-doors" along the way. At first the appointments to office in the provinces

and districts were to be upon the merit of the person, according to the civil service theory in China; but this plan did not work well, and the custom was renewed of holding office for life, with a good prospect of the son's holding the same position. As a matter of fact, office holding was generally handed down from father to son in certain ruling families in each town or village.

4. Administrative organization of central government. In all nations there has been a slow growth of the various offices and functions in governmental affairs. Away back in primitive times, in the days of Abraham, for example, it was the patriarch or prince of the tribe who was in turn the judge, priest, and prophet, and the leader in war. In process of time these different offices were intrusted to certain persons, and generally to the head of the same family in successive generations. The first to be thus separated were men for priests and prophets; later, men for judges; latest of all, the general of the army. With us even now the President of the United States is theoretically commander in chief of all our army and navy. So among the Japanese there was a slow growth of differing functions and departments in the government. At first we see the Mikado, or king, whose throne was his tent or hut, whose capital was his camp. As judge he heard and decided causes; as high priest, performed the ceremony of purification in behalf of his people; as general, he led his fighting men to battle. Upon important matters he consulted the assembled elders and head men as his counsel or senate. Later there appeared with the Mikado a kind of Prime Minister, and after that a Shogun or general, while his brother or some prince of the blood is the head of religious matters, a princess likewise becoming the priestess at the national shrine. Still

later, in the Empress Suiko's reign, besides the Prime Minister, there appear two more high officials, the minister of the left and the minister of the right; later still, the minister of the interior. Along with these high functionaries eight boards were added, each in charge of certain duties and departments of government; and each board was again divided into bureaus. The government thus became thoroughly bureaucratic, as in China. The Emperor no longer has personal oversight and direction of government affairs.

Besides all this, six official ranks were created, each rank being named by a word. Thus, first rank, virtue; second, humanity; etc. Each of these ranks was divided into a higher and lower order, making twelve orders. Afterwards the number of distinctions or titles was increased to nineteen. Now these orders or distinctions were not bestowed upon the individual, but rather upon heads of families, and so handed down to their sons. This whole system, attributed to Suiko's Regent, Shōtoku, an admirer of Chinese civilization, was fashioned after the Chinese court and government, and continued without much change until 1868.

Before touching upon the *fifth* feature of the Taikwa reforms we would merely say that a third code of laws, adopted a little later, was more thoroughly Chinese than ever. This code of law and official procedure, called the Taiho Statutes, was based upon the laws of the Tang dynasty. It consists of two parts. The first part is largely taken up with regulations pertaining to the imperial court and officialdom generally, such as rank, costumes, ceremonies; then religion, military defense, buildings, etc. The second part is chiefly a criminal code, and under the criminal code the penalties were execution, exile, slavery, beating (stick), and

scourging (whipping). In the trial of causes the disputants were sometimes required to submit to the ordeal of plunging their hands in boiling water in the judge's presence, and whoever could show hands unhurt was accounted guiltless. The person accused of a crime might be examined by torture to make him confess it, and this custom continued until recent years. Some of the early Christian missionaries of the Meiji era (1868) have witnessed examination of the accused by torture, a cruel custom now abolished.

The throne and court of Japan had taken on the ceremony and pomp of the Chinese at the beginning of the eighth century A.D.; for we read that when the Emperor visited a certain palace to receive the New Year's congratulations of his subjects, the princes of the blood, the ministers of state, and other dignitaries, wore for the first time duly prescribed official uniforms, the whole ceremonial being conducted with the greatest pomp and etiquette. Thenceforth the rules for court ceremonies and gradations of official rank were unchangeably fixed.

5. We may now return to consider the rules relating to the census, or families and classes. These rules had to do chiefly with the dividing of the people into classes and ranks according to family descent, official position, and the like. Some confusion had crept in. The distinction between aristocratic families and the inferior classes was becoming less clear. It was now intended to distinguish the various families, their chief branches and offshoots. All the people had to be classified into one of three classes: (1) those descended from the deities; (2) those descended from the Emperor; and (3) those of foreign descent. The basis of this classification was the respect paid to noble families.

And thus we are brought face to face-with a most interesting question, and one beset with some difficulty—namely, the *origin of family names* and *social classes*. This is a question of interest to the student of civilization in general, and the reader of Japanese history in particular. It gives us the key with which to unlock many doors of Japanese thought and social institutions, explains many eventful turns in the history of this interesting people, and is probably somewhat unique in the development of their civilization.

To begin with, as previously indicated, the primitive Japanese, like all primitive peoples, lived under a sort of patriarchal system, the father of the tribe being its ruler even when it had sub-families in it and numbered thousands of people. Under such a system family names, as we now know the family, were not so important. Personal names were of course given, or, as was the case among the Japanese, the children were numbered in the order of their birth, first son, second child, etc.

In the first stage of human civilization it is probable that all of the members of the tribal family did all kinds of work; for example, all are warriors, all hunters, fishermen, builders, according to the season or need. But when the Japanese came across from the continent into the islands now named Japan, though still patriarchal, they were already entering upon the second stage of civilization—that is, the Mikado began to make a distribution of authority and of labor among his people. With these facts in mind we are prepared to understand how family names and social classes took their origin, from one of three things, at least:

1. From the holding of *office*. From early times governmental affairs were conducted by hereditary au-

thority, the original holder of an office handing it down to his son for successive generations. It thus resulted that family names were derived from official titles. For example, the official title for persons conducting religious duties and ceremonies was Nakatomi (literally, intercessors) or Imbe, and so there came to be a family of Nakatomis and of Imbes. In the same way a family of Otomos arose, being at first the military title of those commanding troops and guards. Of course at the first the men selected for these posts were near kinsmen of the Mikado, a son or brother. And this shows us how a circle of court or noble families arose related by blood to the sovereign. Again, among the common people some were ordered to perform certain kinds of work for the ruler, and this was from generation to generation *their work*. Each class of workers was under the control of a head man, who generally belonged to some branch of the ruler's family and received the official title of Omi, Muraji, and so on; and these positions, being hereditary, resulted in forming a number of Omi and Muraji families of the ruling class. Now while this process of forming the ruling classes and families from official position and title was going on, at the other end of the line there was

2. The origin of family names by *occupation*. Only a few examples of the many must suffice. The makers of jewels from jade and other stones were called Tamatsukuri, and this became finally their family or tribe name. Cormorant keepers—*i. e.*, fishermen—took the family name Kabane; rice tillers were called Tade; road keepers Chimori; etc.—which afterwards became common family or tribal names. Not only by custom and convenience did the father and his descendants take the name of their occupation as their family or clan

name, but also by direct permission of the Mikado families or clans originated in the same fashion. For instance, we read in the time of a certain ruler that the stone-coffin makers and earthenware masters were established as separate clans or tribes, each bearing these names. And so other tribal families bearing the name of Fishers, Butlers, Keepers, Bankers, were formed.

3. And yet another source of family names was some signal *event*, *exploit*, or important *place*. For instance, the *tachibana* (orange) was brought over from Korea, and the man who brought the first one to the Mikado, or who first grew it in Japanese soil, was honored with the name of Tachibana as a title of nobility; cf. House of Orange in English history.

To this category belongs also a large number of territorial lords who took the name of the province or conquered district to which they had been appointed governors, as their house or family name. It explains itself when in the same paragraph in the Ko-ji-ki it is said that "seventy kings and queens were all granted rulerships in the various lands," and that "savage deities and unsubmissive peoples were subdued in the East and West." Each one of these territorial lords, going down from the capital with a few military retainers, took control of his assigned district, and so became one of the ruling class; the conquered tribe meanwhile becoming the serfs of his clan. Those territorial lords were always ready to grab more lands, so as to increase the number and strength of their clans. As a part of the social system slavery existed. The slave class was increased from time to time by the degradation of aristocrats as a punishment, or by the employment of prisoners of war in servile labor. The common people were regarded as the property of the aristocrats, being bought

and sold at the will of the latter. Marriage between the ruling classes and the lower did not take place. From the foregoing facts we see how the ruling families and upper classes were formed, both those at the capital and the territorial lords in the provinces; and how under them the serfs and common people gradually became the inferior part of the clan.

Now it naturally came to pass that certain of the noble or aristocratic families became more influential with the throne than others, and either on account of ability and wisdom, or by the favoritism of the sovereign, rose to higher position at court. It has always been so. Among the first to rise into prominence after the introduction of Buddhism was the Tachibana family (Orange family), previously mentioned. The Sugawara house was also famous at court for their learning, this being their family profession. They were the instructors of princes of the blood. The most conspicuous noblemen of the Sugawara house was Michizane, a man of lofty character and brilliant in Chinese learning. He rose to the position of Minister of the Interior, and besides was the honest counselor of the young Emperor whom he had taught as a boy prince. But another noble family, the Fujiwaras, had for a long time been more noted, honored, and powerful than any other, nor did they like to see Michizane standing so near to the Emperor and wielding so much influence with him; therefore they had him sent into honorable banishment as a viceroy in Kiushiu. There he died about 900 A.D. After his death a great change of opinion took place, and finally he was canonized with the name of Tenjin (heavenly man), and in his honor the 25th of every month was a holiday in all schools, and the 25th of June was his annual festival. Boys learn-

ing to write difficult Chinese characters, then so much prized, had to pray to Tenjin for help. As is frequently the case in history, the powerful Fujiwaras were ready to garnish his tomb since he was dead and out of their way. Speaking of the Fujiwaras, there are few examples in history of a noble family enjoying such extraordinary honor and power in the affairs of royalty and of state. According to legend, the ancestor of this noble house came down with Jimmu's grandfather from the heavenly plains. Therefore it ranks next to the imperial house itself as the oldest and most honorable family in the whole empire. Besides, there sprang out of this family men of marked ability in controlling men and directing affairs. Then again several circumstances helped their ambitions and fortunes. Owing to the early death of one of the Emperors, the throne was left to a mere child, which made a Regent necessary. Now the Prime Minister was already a Fujiwara, and the result was that both the Prime Minister and Regent were of this proud family. Having once gotten affairs under their hands, they were loath to give back the reins when the child became a man.

Now and then a strong young Emperor was able to assert his authority and to live out his days upon the throne; but the most of them, becoming restless under the restraints imposed upon them after reaching manhood, soon resigned and retired as priests or monks with shaven head to a monastery. Thus for a considerable period Japan was afflicted with a line of "child rulers," and "ex-Emperors." This was just what the ambitious and powerful Fujiwaras liked. Another thing they liked was the choosing of the queen from among their daughters. Thus it came to pass that the Prime Minister or Regent was grandfather of the boy Emperor and had

charge of his education, and continued to exercise the strongest influence over him after he was elevated to the throne. Again (888 A.D.), another high office was created, the office of Kwambaku, and of course it was filled by a member of this powerful family. Kwambaku means literally "to bolt the door." In early times anybody had access to the throne or could send up memorials to the sovereign concerning grievances and evils touching the welfare of the country. This new office was created ostensibly to prevent his imperial majesty from being annoyed by too many persons seeking audience. But the Kwambaku soon learned how to "bolt the door" *against all persons whom he did not wish to see coming into communication with the Emperor*. It soon came to pass, therefore, that the Emperor could see only such persons and receive such information as this new doorkeeper chose to admit.

Shortly after this, Daigo came to the throne and ruled for the long period of thirty years. By reason of his concern for the welfare of the people, his reign is regarded in Japanese history as the golden age. The arts flourished, and the country was in comparative peace. But under the affluence and arts at the court and capital, social corruption was lurking. The history of nations tells how prosperity is often followed by decline. These young Japanese Emperors became more addicted to the pleasures and flatteries of their intriguing wives and concubines than to the affairs of State. Even had they a desire to look after the affairs of the empire, the door of communication from the country to the throne was barred. Thenceforth for a hundred and fifty years the administration of the government was in the hands of the Fujiwara family. But to the ancient and powerful Fujiwaras a change came—even their downfall.

CHAPTER III.

RISE OF MILITARY NOBLES WITH THEIR CLANS— OVERTHROW OF THE COURT NOBLES—WAR OF WHITE AND RED ROSES.

I. FOUNDATIONS OF FEUDALISM LAID.

FROM early times the Yamato-Japanese, like the ancient Romans, were surrounded by hostile tribes more or less barbarous, tribes that must be conquered. And even after the stage was reached properly called empire, and Japan had apparently pacified the surrounding regions, either by whipping them into subjection or by blending the policy of marriage alliance with that of bow and spear, there was ever and anon fresh outbreaks. In Kiushin and Shikoku, on the west coasts, and in the Kwantō region eastward there were frequent rebellions. In the remote provinces, especially on the northern frontiers where the savages and still unconquered Ainus dwelt, garrisons had to be stationed. Indeed, in all the provinces bands of troops had to be kept. In Kioto, now a rich Oriental capital, the six guards, commanded by six generals, were maintained as a kind of imperial guard. Then there was Korea, that had occasionally to be looked after by sending over troops to enforce the tribute, or give protection against China. All this campaigning, fighting, and garrisoning, kept up at intervals for one thousand years, could naturally produce but one result: a strong warlike spirit. Like the Romans, the Japanese are a nation of fighters.

As previously observed, the Tachibanas, Suguwaras,

Fujiwaras, and other noble families had stood in great power at the capital, especially the Fujiwaras, who for a long time had been the head of everything, including military affairs as well. And so when the Emperors, no longer following the example of earlier rulers, ceased to lead their armies out to battle, it fell upon some Fujiwara nobles to take the field and suppress the rebellion. But after a while they also became too fond of their pleasures or their literature at the capital to enjoy the rough experiences of life and warfare in the distant provinces or military districts. Hence, though still receiving appointments as provincial governors, they remained at the capital and sent out to rule in their name some of the Samurai (military gentry), or some young officer or noble selected from other great families. The natural result of this policy was the rise of a class of military nobles, with their fighting clans, outside of the Fujiwara clan. This was a great mistake. It encouraged the growth of two powerful military clans led by *military nobles*, destined to become rivals of the court nobles. The two powerful military families or clans were the Taira and the Minamoto. They played a leading part upon the stage of national affairs of this period, and their struggles in overthrowing the Fujiwaras, and then each other, make celebrated chapters in Japanese history.

Just a word as to the origin of these two clans. These also had royal blood in their veins, for they claim descent in a branch line from former Emperors. The Minamoto clan was descended from Emperor Seiwa, and from this clan the celebrated warrior Yoritomo sprang. The ancestor of the Taira clan was descended from Emperor Kwammu, and gave to Japanese history the great Kiyomori. The heads of these two clans, though

not counted now as members of the imperial family, nevertheless because of their royal descent were in many cases favored with positions in the central government or with posts as provincial governors. According to the fashion of the times, they acquired as provincial governors rule over wide territory, and gathered around themselves large bands of Samurai as military retainers. Hitherto the Samurai had been compelled by custom to attach themselves to the Fujiwara clan, but thenceforth they began to follow the Tairas or Minamotos. That part of the Taikwa reforms already mentioned, touching the unlawful getting of territory by the territorial governors, failed in the end, like the rest. Afterwards, as the imperial house declined in prestige and authority, the practice of grabbing and holding possession of large districts, notwithstanding the Emperor's sovereign right, went on worse and worse. Smaller territorial nobles and lords wishing to remove to Kioto, the capital of fashion and pleasure, transferred their estates to the great nobles, who gradually widened their landed possessions. These large provincial landlords were called *Daimyos* (great men) and had their own military retainers, the Samurai, while the common people now practically tilled their lands in serfdom.

We need not be told that the rising military chiefs of the Tairas and Minamotos, following the example so long set by the court nobles and provincial governors, began likewise to extend their rule and possessions over large districts. In fact, Kiyomori, the famous leader of the Taira clan, before striking his final blow for supremacy had gotten sway over thirty provinces. The Taira chiefs established themselves for the most part in Central and Southwest Japan; while the Minamotos, under Yoritomo and his brothers, held their domains in

the Kwanto, and other eastern and northern provinces. Their territory being separated in this way, there was for a while no conflict; but as the day of struggle for supremacy between these two clans approached, as meanwhile the power of the imperial house declined, and the Fujiwaras became weak from luxury and social corruptions, the times of lawlessness, danger, and confusion came on apace. In the first place, those intriguing ex-Emperors wielded more power behind the screens than the reigning Emperor; the high police court at Kioto and the six imperial guards were no longer able to punish offenders or prosecute unjust officials; the provinces were being scurried and pillaged by bands of marauders; the seacoasts, south and west, were infested by pirates, some of them Japanese and some of them Koreans; and then, worst of all, the reigning Emperors were kept in ignorance of the real condition; and, to add still further to the troubles, the priests and lord high abbots, with their castle temples and retinues of armed soldiers, began to take a part in government intrigues. All of this was but the lowering of the storm soon to burst upon the country. The forewarning of dreadful civil wars came in the year 939 A.D., when simultaneously east and west the standards of insurrection were raised, both directed against the throne. They were both quickly quelled by playing one military clan against the other, but for a while they threatened to shake the whole empire. In the following century there were three rebellions in the eastern and northern provinces, the second one being known as the "Nine Years' War," the third the "Three Years' War." These were quelled by the Minamotos, and thenceforward that clan held the power among the military chiefs and Daimyos of the eastern provinces.

The waves of the storm beat heavily upon the throne and empire, when, in the middle of the twelfth century, a battle broke forth right in the capital, as a result of court intrigues between the Emperor and an ex-Emperor; and some military nobles, with their troops, were on one side, and others, with their followers, on the other side. This battle at the city gate is known as the "Hogen insurrection." But the Fujiwaras managed still to keep in power. Their downfall was not yet. Quickly came, however, another, the "Heiji insurrection." Though a revolution of short duration, it was filled with momentous events and results: such as the seizure of the Emperor by the Minamotos; the overthrow of the Fujiwaras at last, and death of their leader; the utter rout of the Minamotos, and death of the great leader Yoshitomo; and the possession of the capital by the Tairas, with Kiyomori at their head. Supreme power was now in the hands of the Tairas, and their able chief, Kiyomori, got himself appointed Prime Minister, the first time that a military noble had ever been elevated to such a position. He had now reached the zenith, for he saw his sister the wife of one Emperor, and afterwards his daughter the wife of another, and his sons and followers appointed to all the high offices in the capital. He even saw his own grandchild, Antoku, on the throne, so that he now stood in the same relation to the imperial house as that previously sustained by the proud Fujiwaras. Besides all this power and patronage at court, he held the military power of the whole empire in his hands, so that, going beyond even the proud Fujiwaras, he banished an ex-Emperor to Sanuki Province, where he is said to have died of starvation, and kept another ex-Emperor imprisoned in his newly built palace at Fuku-hara.

And yet, notwithstanding this transcendent power and

glory, Kiyomori's career and that of his clan were short-lived. Their downfall came quickly. Though the rival clan, the Minamotos, seemed to be utterly broken, and their great leader, Yoshitomo, slain, two of his children were saved from the sword of the Tairas: the one named Yoritomo, thirteen years old, the other a half-brother, named Yoshitsune, an infant at his mother's breast. These two boys were destined to regain the lost fortunes of their clan in a desperate civil war with the Tairas. As the banner of the Minamotos was white, and that of the Tairas red, we will call this war "The War of the Red and White Banners." Indeed it is the war of the Red and White Roses of English history repeated in Japan.

The child Yoshitsune, placed in a monastery to become a monk, was so ruddy and fiery that the monks, not able to manage him, named him the "Young Ox." Discontented there, he made his escape to the far north, and became a Samurai to the Dainyo of Mutsu, and in that rough and barbarous region grew to be a soldier of great skill and courage. Yoritomo, his brother, was sent into exile in Idzu Province, to be kept under the eye of two Taira officers. The farmers, seeing him as he passed along the road from Kyoto to Idzu, compared him to a young tiger; but as he grew up he formed the habit of politeness, courage, and the constant repression of his feelings. Though reared in captivity, as it were, when he became a man he married the beautiful daughter of one of the officers who had him in charge, Hojo Tokimasu, to whom he made known his purpose to avenge his father's death, raise again the fallen banner of his clan, and free the country from Taira rule. The young tiger felt that it was time to go forth from his lair. At first it seemed a lost hope, for he was driven from the

Hakone Mountains, where he had tried to start the movement. But not discouraged, he afterwards took the leadership of a small army at a country village, named Kamakura, which afterwards became his capital. Here he fixed his headquarters and began preparing for war. This place, situated in a valley surrounded by hills on all sides except where it looked out upon the sea, close by, was well chosen. It was connected by a legend with his grandfather, who built there a shrine to Hachiman, god of war. From its inclosing hills the majestic Fuji Mountain, so sacred to every Japanese, loomed into full view not more than ten miles off. It was easily defended, because just south of it was Hakone Pass, between the mountain and the sea, which made the passing of the enemy's forces from Kioto a difficult thing.

As the days went by, his little army kept increasing by the coming of Minamoto chiefs, with their armed bands, from different provinces east and north. Meanwhile Kiyomori, aware of this uprising, sent an army toward Kamakura. The two armies met on the banks of the Fuji River, but did not join battle. The Taira forces withdrew in the night. Yoritomo, strengthened by the coming of his brother with an army from the north, and another from the Shinano highlands led by his cousin, was able to take the aggressive. About this time the able but cruel Kiyomori fell ill, and shortly died. His sore regret was that Yoritomo's head had not been brought. His dying words were: "Do not propitiate Buddha on my behalf, nor chant the sacred liturgies. Only do this: cut off Yoritomo's head, and place it before my tomb." But his son and successor, Munemori, could not fulfill his father's dying command; the head was never brought. On the contrary, shortly after this the first heavy battle was fought,

and was a total defeat to the Taira army. When this news was brought to the capital, Munemori fled with all his family into Shikoku, taking the young Emperor Antoku and the imperial insignia—the sword, mirror, and precious stone.

The victorious Minamotos now marched on the capital, and their arrival was greeted as a deliverance by two ex-Emperors left there. The Emperor Antoku, now a fleeing child, is straightway dethroned, and in his stead Go-toba is made Emperor. They tarried not in the capital, however, but hastened in pursuit of the fleeing Tairas. *En route* they razed to the ground Kiyomori's luxuriant palace built at Fukuhara, near where now sits the modern and flourishing seaport city of Kobé. Rushing on to Sanuki Province, in Shikoku island, they again defeated the Tairas and burned their castle, but did not capture either the Taira chief or the child Emperor. With barely time to escape, and with the Child Emperor in the arms of his grandmother, the Tairas sailed westward for Kiushiu.

The Taira clan had been strong in those central and southwestern regions, and so at a place near the Shimonoseki Straits of the Inland Sea the Tairas rallied for a desperate struggle. They had a fleet of five hundred war junks, into which were crowded women and children as well as soldiers. Their *banner was red*. The Minamotos had seven hundred junks, armed and equipped with fighting men only, and floating to the breeze above them was their *white banner*. The odds were greatly in favor of the Minamotos, but both sides fought to win or die. The Tairas fought in desperation, knowing this to be their last hope, and that their capture meant death. They had also the imperial insignia, and the person of the ruling sovereign was in their keeping.

Upon the other side, the Minamotos were resolved to avenge their former downfall and cruel treatment at the hands of their once-powerful enemies. There, in 1185 A.D., the greatest naval battle in Japanese annals took place. The sea was red with blood. The Tairas were defeated, destroyed. The grandmother, with the Emperor in her arms, seeing that all was lost, plunged into the sea, and both perished. Many committed suicide at the last moment. A few escaped to the land, and hid away in the hills. Munemori and one son were captured, brought away to appear before Yoritomo at Kamakura, and afterwards beheaded. The extermination which the Tairas once intended for the Minamotos was mercilessly inflicted upon themselves. Neither age nor sex saved any Taira from death if once caught. It was a terrible downfall.

Yoshitsune, the victorious general, then notified his brother at Kamakura of what had been done, expecting to march at once to him and lay the trophies of victory at his feet. But Yoritomo, with all his ability as leader and organizer, could not stand the popularity of his brother, gained by his victory over the Tairas, and so made a shameful plot against his life. This dark deed has been palliated by the statement that Yoritomo was led by false charges to believe that Yoshitsune was really intriguing against him and intended to make himself the head of the empire.

After laying out and building his capital at Kamakura and organizing his government Yoritomo proceeded in great state and arms to Kyoto, where he presented himself to the Emperor. All were astonished at the splendor of his equipage. A brilliant reception was given him, and festivals were celebrated for a month. Then returning to his capital, about the year 1192 A.D.,

he was honored with the highest military dignity, that of Sei-i-tai-Shogun, which became henceforth the hereditary title of the Minamoto Shoguns. This long title means literally the "Eastern Barbarian Squeleher." The court records and treasury department were transferred from Kioto to Kamakura, and though the Emperor was still recognized in a way as monarch and the administration is carried on in his name, yet as a matter of fact Yoritomo and his successors hold the reigns of government under the title of Shogun. The court nobles have been overthrown, and the military nobles now rule the country. Very soon the Emperors, the legal sovereigns, become mere shadows. These are the results of the War of the Red and White Banners.

II. GENERAL PROGRESS OF CIVILIZATION IN THIS PERIOD.

The Influence of Buddhism.—It is true of Buddhism, as of Romish Jesuitism, that it first brings some blessing and then much evil. Undoubtedly the Japanese got some good moral teachings from the Buddhist priests. Their religious feelings were appealed to; they were made to feel that this world is full of evil and vanity, and to long for deliverance. In a measure their religious hopes and fears were met by lurid descriptions of paradise and hell. They were taught to pray, to fast, to do penance, and deny the body in order to heap up merit for the soul in the next birth. With much mixture of falsehood, there was something to stimulate conscience and give an outlook toward the future life. Schools were encouraged, especially among the ruling classes, and of course their novices in training for the priesthood received some instruction. For object lessons in better styles of buildings than the Japanese ever

had, the Buddhist temple served a good purpose, and the Buddhist artists brought from China and Korea models in sculpture, painting, and temple decorations. All these things are a great means of progress to a comparatively barbarous people. But they go only so far, no farther. It is Christianity only that can furnish the power as well as the standard of continued and unlimited progress. Unfortunately the Buddhist leaders, when well established in the land and their followers from among the rulers and nobles were numerous, and when they had great temples and broad lands—in fact, when they became rich and lived in ease—fell away even below their own creed. They became worldly, proud, loose in habits of living, even lawless. Of course this soon produced a bad effect upon the morals, education, and literature of the nation.

Mention is made of a university in Kioto and other schools established by great nobles. Some of the Emperors were undoubtedly versed in the Chinese classics, history, and poetry, and did much to help on the cause of education among the aristocratic classes. Unfortunately much of the scholarship was mere pedantry, imitating the Chinese style of composition, to the neglect of the practical uses of learning. Nevertheless, while it was all the fashion in court circles and among scholars to affect high-sounding Chinese words and the stilted style of composition, this period is accredited with the working out of the Japanese syllabic alphabet called *kana*. A famous priest, Kobo Daishi (died 835 A.D.), has the honor of completing this syllabary. By shortening certain Chinese characters, forty-seven syllabic characters were gotten, simple and easily written. Thus 以 was reduced to い, the sound i; 呂 shortened gave ろ, the syllable ro; 保 was reduced to

は, ho; etc. With these forty-seven characters one can write the Japanese language without using any Chinese characters at all. It is therefore creditable to a few Japanese poets and novelists of this period that they, contrary to the fashion of the Chinese style of writing, used this syllabic *kana*, and cultivated a pure Japanese style of composition. Some of these were princesses and court ladies. These writers of pure Japanese, say from 800 to 1200 A.D., make the golden age in Japanese literature as distinguished from the Chinese styles. Their writings, chiefly romance and poetry, are now invaluable to modern Japanese scholars who wish to know something about their language in those earlier days, as well as for the pictures of Japanese customs and manners that shine out from them. Education was confined to the upper and ruling classes, and was not by any means general. The common people had very little communication or information as to the outside world. The only light that reached them was probably a little received from the Buddhist priests, but just how much concern those priests had for the lower classes it is hard to say.

In style of living, just as in education, there was the widest difference between the official classes at the capital and those living in country districts. Kyoto, the capital, was the center of magnificence and of pleasure. The imperial palace was spacious, and its grounds were beautifully laid out. The princes and great nobles were housed in much the same style. Some of the nobles, as well as the ministers of state, had suburban residences built upon some height overlooking fine scenery and wide prospects. All the arts and decorations of the age, especially the art of decorative gardening, which had already reached high development, were

used to beautify those suburban *yashikis*. At the principal gate of the great *yashiki* stood two-wheeled carts, lacquered in black, gold, and silver, and drawn by well-groomed oxen, according to the fashion of the times. Horses were not much used. As to dress, the court nobles and their families wore gorgeous clothing, rich brocades, embroidered silks. It got to be the fashion with courtiers and high officials to despise the work of government affairs and to give themselves to literary culture, etiquette, and pleasure. Moonlight parties in the autumn and morning parties in the spring were quite fashionable, and the guests were regaled with music, the making of poetry, and puns. Festive entertainments at certain times were observed; one in April, when wine cups were floated down the stream; another in February, the New Year season, when young pines on the hills were pulled up by the roots; another in the fall, for viewing the reddening maple leaves; and a fourth more elegant and literary than all, when three boats, canopied and richly decorated with flowers, floated out upon some water, the boat being filled with persons accomplished in Chinese poetry, music, and the like. Wine feasts were also held, where, besides the wine, there were songs and dancing. As to the dancing, it was never by both sexes, but only by one person at a time. Later in this period fashion, dress, and pleasure were so much thought of among the upper classes that men began to imitate women by painting their eyebrows and blacking their teeth. Looseness of morals followed. The marriage relation was badly observed, and plurality of wives became fashionable, the wives still living, not with their husbands, but apart in their own houses. In short, according to a Japanese writer, "the first object of the time was gratification of the senses."

While all this culture, wealth, and pleasure were being pursued at the capital by government officials and court nobles, "in the country districts the people's mode of life was almost uncivilized." In Kioto houses were tiled, whereas in the country the people's rude huts were thatched with straw. Their chief business was farming. Their sports and games in the villages were at first few, but afterwards increased by dwarf dances, puppet shows, juggling, fortune telling, etc. In the country districts there were many abuses of government, roads were bad, and the few carriers and post horses provided were for the officials only. Traveling was on foot, food and cooking utensils all being carried on the back. At sunset the traveler sought shelter in some temple or shrine. Highway robbers were many; or if one traveled by boat, the pirates were to be dreaded. As mentioned in a former chapter, the Japanese have always been careful of cleanliness. This was in part due to the superstition that everywhere prevailed. Even the sight of sickness and death being regarded as an occasion of pollution, travelers were often left on the roadside to die from hunger or disease; and masters thrust out their own servants who had some chronic disease, leaving them to die. In time of epidemics multitudes of people were swept away. Reviewing this period, it seems that while the upper or ruling classes were rising in intelligence and in the arts of life, the common people were either put down lower, or stood very little higher than they did at the opening of this period, eight hundred years previous. The twelfth century closed this long period with civil wars and a general overturning, to be followed by more stress and strife in the future. What the final result will be we shall see in the sequel.

CHAPTER IV.

SHOGUNS IN POWER—EMPERORS HELD DOWN— CIVIL WARS OF MILITARY LORDS (1192-1603).

I. THE DUARCHY EXPLAINED.

A word about the dual government, and the authority of the Emperors during this long period of over five centuries, may not be out of place. No blooded nobleman or military lord ever attempted to seize the throne and make himself an Emperor. In all their struggle to keep the supremacy the policy of the Shoguns was to rule in the name of the Emperor. For centuries the Emperors were held down, shut up in their palaces, set up and put down as mere puppets in the hands of the Shoguns, which reminds us of the mayors of the palace, Charles Martel and Peppin the Short in French history. And yet, for all that, there was a certain veneration for their Emperors which the nation never lost; and therefore these Shoguns, the actual rulers, made an outward show of respecting them too, even when they were controlling them in the interests of their own ambitious schemes. And so, in the quarrels and civil wars of the period, whichever side was victorious enough to get possession of the person of the Emperor, and thus make a show of carrying out his will as the Son of Heaven, had great advantage, whereas the other side was thrown into the bad plight of being "rebels."

During this period there was a double system of government: two capitals, Kioto and Kamakura; two rulers, the nominal one, the Emperor, and the actual

one, the Shogun; two governments, the throne and the camp; two courts, the old aristocratic nobles at Kioto and the military lords and Daimyos at Kamakura and in the provinces. In the actual control of things the Emperor counted for little, while the Shoguns were the real rulers. Yoritomo, the founder of the Shogunate and the new capital, saw to it that the territorial lords, or Daimyos, should become his vassals, and he confirmed the possession of their lands in order to unite them directly to him as their liege lord.

II. YORITOMO'S FEUDAL SYSTEM.

Kamakura is to-day an unimportant town of six thousand, about fifteen miles westward from Yokohama, but it was once a prosperous city of probably a million people. While his brother Yoshitsune and other chief captains were fighting and winning victories over the Tairas, Yoritomo was laying out and building his new capital, Kamakura. And while there are to-day only a temple to Hachiman (god of war), a mammoth bronze image to Buddha, and upon the top of the knoll the tomb of Yoritomo, and while there are rice fields and growing vegetables around the place, here once stood the mansion of the Shogun and others less grand of the military lords; here were splendid courts, avenues, temples and monuments, military reviews, tournaments and festivals, the shining armor, swords, and lances of captains and their troops, the fine dressing of rich merchants and their sons. All of this dazzled the eyes of gay ladies who, though kept behind the screens, heard and even saw all that was going on. Kamakura had arisen in the East as a rival of Kioto; military feudalism had been set up in Japan. Now and then, during this period, there were times of peace and thrift;

but the period as a whole is notorious for its civil wars and bloody battles, intrigues and parties, disorder in the towns and cities, and devastation of the crops in the country districts. The poor peasantry suffered most of all. Even the priests caught the spirit of war and blood, and the great temples were nothing else than fortified castles, where troops were quartered, whence they sallied forth to take sides in the civil strife. But we spare our readers a view of this wilderness of intrigues, battles, assassinations, suicides, robberies, and devastations. Let a few examples tell the tale of the times.

Yoritomo, having reached the very zenith of power, holding the reins both of civil and military government in his hands, did not live long. Falling from his horse, he died in 1199. Great in military affairs, as well as in administration of government, he was suspicious, cruel, and selfish. Like some others famous in history, it is said of him that he *usually mistreated those who had served him best*. A blot is upon his name for the way he treated his brother, Yoshitsune. As set forth in a former chapter, this brave and able general, returning from his victory over the Tairas, expected to present himself, with his trophies, at Kamakura; but, because of his popularity in the eyes of the nation, Yoritomo became jealous of him, and, listening to a false tale, would not allow him even to enter the capital, kept him waiting in a village outside, nor would he even read his letters, in which he earnestly protested his faithfulness. Finally, pretending to believe him a traitor, Yoritomo ordered that he be assassinated. Hunted from place to place, he was at last murdered, and his head brought. For this inhuman crime Yoritomo's name is held in small honor, while Yoshitsune is one of the favorite heroes of the Japanese—an instance of the law

of historical retribution. "Yoshitsune the brave, the loving, the chivalrous, is the Japanese boys' model; and on May 5, when the images of illustrious heroes are set out in festive array, none, saving the Emperor's, receives a higher place and greater honor. No other thrills the hearts of Japanese boys like the name of Yoshitsune."

After the death of Yoritomo his son succeeded to the Shogunship, but was afterwards deposed and assassinated in accordance with his grandfather's orders. Then another son succeeded, but he was beheaded by his nephew, and this may be taken as a sample of what often happened during this period. Thus Yoritomo's line of Shoguns came to an end 1219 A.D. Then the Shogunship passed nominally to a succession of boy princes, first of the Fujiwara family, and then of the imperial house, but the real sway was held by the Hojo family as Regents. As seen on a previous page, Yoritomo married into the Hojo family, which family are now the real rulers. They exercise power in a double sense—that is, over the Shoguns and over the Emperors. They worked the wires and the schemes not only at Kyoto but also at Kamakura. But with all their selfish scheming, the Hojos had their name made memorable in history by the repelling of the invasion of the Chinese and Monguls in 1291.

In Mongolia there had appeared a conqueror of world-wide fame, Genghis Khan, sweeping away Tartar kings and Chinese Emperors. His grandson, Kublai Khan, extended the Mongul conquest into South China and over a great part of Korea, and conceived the project of conquering Japan also. He could see no reason why the rulers of Japan should not bring tribute and pay him homage like the rest of Asia. According-

ly, he sent envoys through Korea to Japan to caution against the seeming indifference of her rulers to the great conqueror, and the danger of such a course. A second envoy was sent, but no answer was given; instead thereof orders were issued by the Hojo Regent to expel the envoys. All this caused much uneasiness. "And the Emperor sent a prayer written by himself to be laid up before the national shrine in Isé for the heavenly protection of the empire, and he caused such prayers to be said at all the shrines and temples in the land." Kublai sent one embassy after another, but Japan's rulers refused to make answer to messages which were really nothing else than national insults. Finally, enraged by this unaccountable refusal of Japan's rulers to be treated as his tributary, he determined to chastise them, and sent a fleet of one hundred and fifty war junks against them. The Koreans were likewise ordered to reënforce his fleet. Appearing on the coasts of Chikuzen and armed with guns which the Japanese did not have, they made havoc with them firing at long range; nevertheless the Daimyos of Kiushiu and their followers made heroic defense. The Chinese commander being seriously wounded and a heavy gale having damaged his vessels, with the remnant of his fleet he went away in the night. Once more Kublai sent an envoy, but he was put to death at Kamakura; and once again two envoys were sent, but the answer given them was the sword. Of course the Shogun's government knew what to prepare for, and so one of the Hojo family was put in command of all the coasts west and south; the imperial guards were sent from Kioto, and orders issued to the Kiushiu Daimyos to build forts along the coasts.

Kublai Khan, having now completely mastered China,

sent against Japan an army of one hundred thousand Chinese and ten thousand Koreans with a great fleet of war vessels. This was in May, 1281 A.D. They bore down upon the coasts near where the city of Nagasaki now stands. With their firearms and cannons the Chinese had great advantage in bombarding forts and slaughtering Japanese soldiers. But for all that, the Japanese fought bravely, and it was impossible for the invaders to effect a permanent landing. The Japanese vessels, though smaller and not so well-equipped, were swifter, and by quick, bold attacks several Chinese vessels were set on fire or boarded, and their crews slaughtered. For sixty days the Chinese army and fleet were kept at bay. Providence intervened, and a terrible storm swept down upon the Chinese fleet, wrecking the ships and drowning multitudes of soldiers. The surviving remnant took refuge in an island off the coast, but they were attacked by Japanese troops and either killed or captured, all except three who escaped to tell the tale. That Chinese Armada sent against the Japanese reminds one of a similar expedition two hundred and fifty years later, the Spanish Armada against England. The result was the same: a storm helped the defenders of native land. Disappointed, the Chinese and Tartars were taught to leave the Japanese alone. As a result of this victory, they won reputation for themselves and the nation. Hitherto they had stood in considerable awe of the great and ancient China, but now all diplomatic intercourse was broken off. This war called out a patriotic spirit and for a while united all hearts. The glorious victory brought increased honor to military men, and to soldiering as a career. Another curious result of this war was this: everybody was deeply religious and gladly paid the priests large sums

of money for their prayers offered throughout the country. But when the war was over and the country delivered the priests still demanded money, saying it was their prayers that had saved the land. This was turning prayers into pennies in an unexpected way.

Notwithstanding the united patriotism called out by the recent Tartar invasion, very soon Japanese affairs became more deplorable than ever. When the Emperor Godaigo succeeded to the throne (1318 A.D.) he realized how low and weak the throne had become, and, though compelled to abdicate, determined to throw off the rule of the Hojo Shoguns and regain the throne. Fond of pomp, luxury, and gayety, he showed considerable energy in his efforts to regain the throne. He invited the monks with their troops to join him, but the attempt was a failure and the Hojos sent him in exile to an island. Not discouraged, however, he made his escape from the island, and, gathering another army, marched upon Kioto. At this juncture there appeared two chieftans who threw all their forces on the side of the throne and against the Kamakura Shoguns. One of them is a hero greatly admired of the Japanese to this day, Kusunoki Asahige, who is held as a model of patriotism and loyalty to the Emperor. The other chieftan standing forth at this trying time was Nitta Yoshisada, of whom we shall hear later. For a while victory perched upon the imperial banners, the Shogun's capital was attacked from three sides, and, though his forces fought valiantly, Kamakura was captured and burned. Thus the Hojo power fell, never to rise again. The restoration of Godaigo to the throne gave some hope of a return to the old single rule of the sovereign, without the intervention of a Shogun; but it was a vain hope.

Strange to say, the Emperor did not prize the faithful warriors Kusunoki and Nitta, who risked all for his cause, but made the largest rewards of territory to others less worthy.

Avoiding the confusing details of this dark and troublesome time, it is sufficient to say that for about sixty years there was a double dynasty of Emperors, known as the Northern and Southern, and that in this period of constant conflict the two patriotic chieftains just mentioned perished, while on the contrary Takanji, an ambitious member of the Ashikaga family, rose into prominence and power. He got himself appointed Shogun by one of the puppet Emperors of the Northern Dynasty, returned to Kamakura, rebuilt the city, and founded the third line of Shoguns—namely, the Ashikaga Dynasty. Within less than one hundred and fifty years two dynasties of Shoguns have risen and fallen, the Minamoto and the Hojo. We shall now have a third.

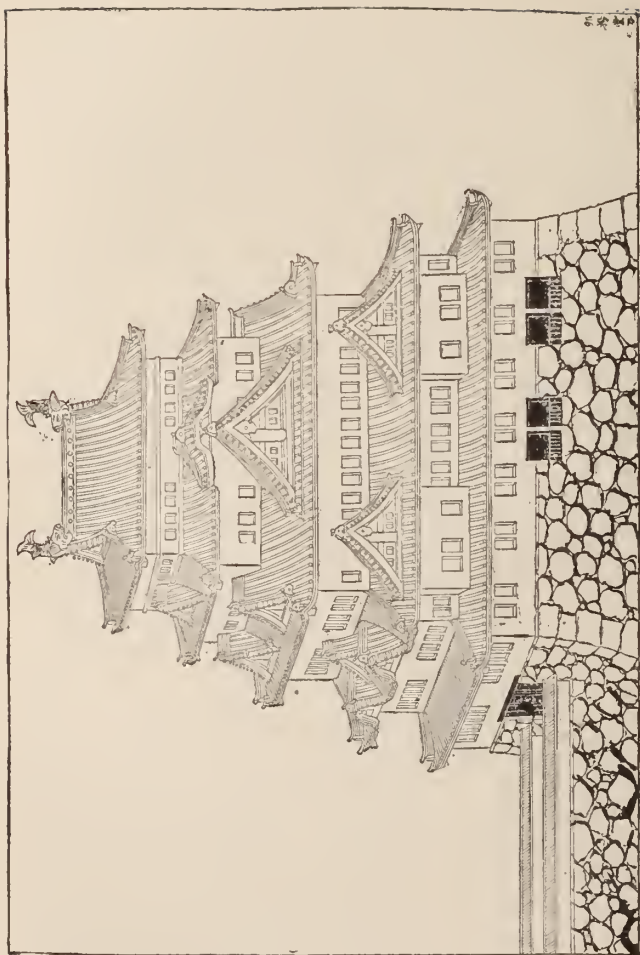
III. CHRISTIANITY ENTERS.

The Ashikaga line was closely connected with the famous Minamoto family, and the first of this new dynasty was Ashikaga Takanji. During their reign the disorders that prevailed under the Hojos continued. The imperial throne sunk lower and lower, and the military lords became more powerful, and the country was more frequently torn with civil wars. Says Rein: "How low the prestige of the Emperor was, is shown by the fact that when one of them died in Kioto, about the middle of the sixteenth century, his corpse had to be kept forty days at the gates of the palace, because the means were wanting to defray the costs of the prescribed funeral ceremony. To the horrors of never-ending civil wars were added about that time frequent

violent earthquakes, drought and failure of crops, famine and devastating diseases. Even the consolation of religion was wanting, for the Buddhist priests had long been strangers to the duty of imparting whatever of comfort or hope their poor religion might really have; trade and industry, except for the equipment of warriors, were quite neglected; the ruin became deeper and more universal."

"About the year 1545 Kioto was so reduced that no one could live in it, and any one who ventured to remain amidst the ruins ran the risk of being burned, murdered, or dying by starvation. The court nobility had left the city and sought shelter and protection with the feudal lords (Daimyos) in the provinces. The peasant's lot was most miserable of all. Impoverished, his spirit broken, and without hope of reaping the fruit of his planting, he was inclined to leave untilled his field. Bands of robbers followed the army through the country, making terror, lawlessness, and oftentimes want in many a section of the country. Those living near the coasts, especially west and south, turned away from their shops and fields to the sea, where they followed the life of the pirate."

Since now the succession of shogunship was hereditary, the governorships of the provinces likewise became so; that is to say, the governors were now fixed feudal lords in their provinces; hence this period was marked by the founding of powerful and almost independent Daimyos, with their clansmen as vassals of the soil. The more powerful ones rendered scant respect alike to Shoguns and Emperors, and were ambitious to enlarge their territory. It came to pass that while the Shogun had a hard struggle to maintain his authority over the whole country, these powerful Daimyos were fighting



THE CASTLE OF NAGOYA.

among themselves, the stronger invading the weaker, seizing his castle and making him his vassal. It was a time of castle building. To-day, as the traveler passes through the country he sees ever and anon the white castles planted upon the heights. Those great castles, with their massive walls and wide moats below, were built by the feudal lords or Daimyos of this period. Each Daimyo must of course have his trained retainers (Samurai), mailed and wearing two swords, while the peasantry and artisan class are attached to the soil in vassalage.

Meanwhile, among the most important events of the Ashikaga period were the coming of Roman Catholic missionaries and the beginning of intercourse with European nations. Marco Polo, a celebrated traveler who came to China, and for seventeen years held a post in Kublai Khan's court at Peking, and who returned to his native Venice in 1295, was the first to make Japan known to the Europeans. But the first Europeans to set foot in Japan were the Portuguese Mendez Pinto and two others. In 1542 they landed on the south coast of Kiushiu. At that time the Portuguese had not only a flourishing trading settlement at Macao, on the coast of China, but also other colonial ports in the Straits Settlements and other places on India's coast. Indeed, at that time Portugal and Spain were the leading nations of Europe in power upon the high seas, in foreign trade, and in numerous colonies. Naturally, Pinto and his companions were thinking about opening trade with the Japanese. But what most interested the Japanese, who now for the first time looked upon European faces, were their beards and their guns. They were quick to see that these guns were better than anything they had for long-range fighting or for hunting.

They welcomed the foreigners, quickly learned how to shoot, and then how to make the guns themselves. A great sensation was caused by one of these Portuguese when, being a good shot, he took with him several Japanese duck hunting, and brought down his first brace of ducks. They hastened to the Governor and told him of the great marvel. He at once asked for the gun to be shown to him. After a stay of six months an agreement was made allowing the Portuguese to come with their ships for purposes of trade, and this was the beginning of trade and intercourse with Europeans.

This trade and travel to Japan was the opening of the door for the coming in of Roman Catholic Christianity. St. Xavier, the famous Jesuit missionary, had just arrived from Europe at Goa, in South India. He met there a Japanese named Anjiro, who had come thither with the Portuguese, who had learned the Portuguese language, and who had been baptized into the Roman Catholic Church. Xavier was at once deeply interested in the Japanese nation, and, with Anjiro as his companion, guide, and interpreter, he landed at Kagoshima, in Southern Japan, in 1549 A.D. After having to leave several places on account of rivalries and jealousies of local Daimyos, he came to Bungo, where he was kindly received and encouraged in his work. After preaching there with some success through Anjiro as his interpreter, he went up to Kioto; but, after vain efforts to obtain an audience with the Emperor, and finding the city in a confused and dilapidated condition, he did not get the ear of the people as he had expected, and so returned to Bungo. In a few months he left Japan and went on a mission to China, which he never accomplished, because shortly afterwards he

died on an island in the mouth of Canton River. Inspired by his example, Roman Catholic missionaries (Portuguese and Spaniards) began to pour into Japan. It being a time of social, political, and moral demoralization, as already observed, these missionaries attracted to themselves many followers who longed for better things. Indeed, their success in winning converts during the first fifty years is remarkable. On pages 86 and 99 mention was made of the political confusion, wretchedness, and civil wars of this period; but suddenly there appeared above this confusion and wretchedness a man who sought to restore to the troubled country discipline and order, even though it must be done with an iron hand. That man was Ota Nobunaga, the first of the *three great men* in Japanese history. Tracing his descent back to Kiyomori and the Taira clan, he was the son of a soldier, and, like his father, was of a warlike spirit, and, like him, was in favor of standing up for the Emperors as the true rulers. Inheriting possessions in Owari Province, he soon won six others with his sword. In his youth he was inclined to be profligate, but when the steward of the house committed suicide as a protest against his dissolute course he completely reformed. But unfortunately, according to the cruel and warlike spirit of the times, he did not hesitate to use his sword upon those who opposed him, even his brother and father-in-law. The fame of his bravery and unbroken victory in battle spreading far and wide, he was appealed to from two quarters. One of the young Ashikagas wished to be Shogun instead of his brother, just assassinated. Nobunaga secured the shogunship for the young prince, but sometime afterwards deposed him, and this was the end of the Ashikaga Shoguns. The Emperor also

appealed to him to pacify the country, but this was a much harder thing to do than setting up or putting down a Shogun. He had sense enough to do one thing at a time. He first restored order in the Emperor's capital, so that people could in quietness pursue their daily business. He repaired the Emperor's palace, the bridges and streets inside and fortifications around the city, and improved the roads in the surrounding districts. The Emperor now appointed him Minister of the Right.

Nobunaga, looking over the whole empire, would pacify and govern it in the name of the Emperor, but he saw two powerful obstacles in the way: one was the Buddhist priests; the other, the strong and almost independent feudal Daimyos in the provinces. (We are aware that, in strict order of time, the title *Daimyo* came into use later.) For instance, in the Kwanto eastward, in the central provinces directly west, and in Kiu-shiu the great Daimyos were carrying on their own wars and feuds, caring little either for Shogun or Emperor. Nobunaga also saw that he must destroy the strong castles which the haughty and corrupt priests of Buddha had built. Among the strongest of these was the well-fortified castle of Mt. Heizan, near Lake Biwa, and the Hongwanji, in the city of Osaka. The former had at that time three thousand buildings. Standing one day in full view of its mountain site, he ordered his astonished generals to destroy the place with fire and sword, saying: "The priests transgress their own rules, eating flesh and stinking vegetables (onions and garlic), keeping concubines, and neglecting prayer and the sacred writings." The next day his command was carried out; men, women, and children were slain, and buildings

burned. Later he turned his wrath upon the Buddhist castle at Osaka, whose priests had been his sworn enemies for a decade of years.

His policy toward the Christian missionaries was quite different. Seeing that their doctrines were taking root in the land, he favored them, and built a chapel at Kioto for the Jesuit preachers, and gave them a site for a settlement near his own magnificent castle on Lake Biwa. In various ways he helped them, and protected them against the persecution of the Buddhists.

In overcoming the powerful territorial Daimyos, so as to bring all of the country under one system of government, he was joined by five able commanders, two of whom, *Hideyoshi* and *Iyeyasu*, are destined to win great and lasting renown. He had already defeated the armies of the military lords in the Kwanto and farther northward, and had sent his favorite and ablest general, Hideyoshi, to bring the powerful Mori in the west into subjection, when he met a violent death by the treachery of one of his own generals. Seeing himself suddenly surrounded in a temple at Kioto, where he had stopped for a day, he knew what it meant, and, finding escape impossible, retired to an inner room, and, setting fire to it, calmly committed *hara kiri* and was consumed with the building. This was in the year 1583. He was only thirty-nine years of age. Had he lived, no doubt he would have brought the whole country under his rule, in the name of the Emperor.

The Buddhist priests and Roman Catholic historians take opposite views of the character of this military chieftain. The former regard him as a demon and persecutor who deserved death. The latter speak of him as a defender of the Church and friend of Christianity. He did favor the Christians and help them, but it was

probably with him a matter of state policy. He of course saw that the morals and habits of the Catholic teachers were better than those of the Buddhists. He was not a Christian, for in a splendid temple which he built he had his own statue set up with other idols, and caused his own son to bow down to it along with his other vassals. Nobunaga, it is said, was tall of stature, of unbounded ambition, but brave, magnanimous, a lover of justice, an enemy of treason—a heart and spirit, say the Jesuits, that made up for many defects. He had a quick and penetrating mind for planning a campaign or leading a battle, and, ever seeking to read the thoughts of others while concealing his own, he was created to be a commander. Summing up his character, we may say with Rein: “Rising up in the midst of internal confusion, he stood as the champion of the Emperor’s right, as the overthrower of the Ashikaga Shōgunate, as the foe of Buddhists, whose power he checked, and as the protector of Christianity, though a stranger to its spirit.”

IV. THE SPREAD OF CHRISTIANITY IN THIS PERIOD.

Under the protection of Nobunaga, the Christian doctrine as taught by the Roman Catholics had spread rapidly, so that about the year of his untimely death (1583), there were in Japan two hundred churches, and one hundred and fifty thousand converts, all this in less than thirty-five years! In Kinshiu, where it was first preached, the Christian faith had won several princes or Daimyos, who as zealous converts induced their people to pull down Buddhist temples and build Christian churches instead. The Daimyo of Tosa, in Shikoku, also embraced the new doctrine in spite of the opposition of his leading men. On the mainland too, skirting

the northern shore of the Inland Sea, from Nagato in the west, on through Harima and Setzu Provinces, to Kioto and Lake Biwa, a distance of six hundred miles, were many Christians, and among them a few Daimyos, princes, and army officers were enrolled. A large church in the capital was open daily for preaching and mass, the same having been built by Nobunaga himself; and there were said to be twenty thousand adherents in and near the city. Besides the churches and congregations of native Christians, the Jesuit missionaries had in Hondo, the main island, three settlements where by the side of the church was the school or the monastery—namely, at Kioto; on Lake Biwa, near the great castle, called “Nobunaga’s Paradise;” and at Akashi, in Harima. But the oldest Jesuit settlement was at Funai (now Oita), in Kiushiu, where there was a flourishing mission college. In the college twenty Portuguese fathers taught and bestowed academic degrees. It was in Kiushiu that the Roman Catholic Church took deepest root and won the most converts. Of the forty churches in the city of Nagasaki, some of the most splendid were built upon ground where before had stood Buddhist temples.

About the time of Nobunaga’s death, upon the advice of the Jesuits, an embassy of four young Japanese nobles were sent from Nagasaki to visit the pope at Rome. With letters of salutation and profession of fidelity to the Church, and with suitable presents from the three Daimyos of Kiushiu, they set sail for their long voyage February 22, 1582. Going first to Madrid and Lisbon, they were received in audience by Philip II. The journey of these young princes through Portugal, Spain, and Italy was a succession of ovations. When they reached the Eternal City itself, they were received

by high Church dignitaries with marked consideration. It was regarded as an open trophy of the Church's triumph in Asia, that these representatives of princes from far-off Japan should come to bow the knee to the pope, the head of the Church. This evidence of the conversion of Japan's princes and nobles was taken as an offset against the mischief which Luther and other heretics had wrought by their rebellion against the Holy Church. After an absence of eight years, the embassy returned to Nagasaki bearing letters from the pope to the Christians in Japan, but meanwhile great events and changes had taken place, as we shall see in the sequel.

V. HIDEYOSHI THE GREAT—INVASION OF KOREA— OPPOSITION TO THE CHRISTIANS.

The news of Nobunaga's death brought grief to the Japanese and fear to the Jesuit missionaries. Vengeance quickly fell upon the officer who had treacherously caused Nobunaga's death, and his head was brought and set up in front of the temple where the treacherous deed had been committed. Meanwhile Hideyoshi, hastening back to the capital, took command. Nobunaga left two sons and an infant grandson, each of whom had partisans among the generals and territorial lords. But Hideyoshi espoused the cause of the little grandson as the heir and successor to Nobunaga; and so, becoming his guardian, he carried the grandchild in his arms in the procession at the public funeral, thus signifying to all the nobles, princes, and generals present his purpose to control affairs in the interest of the grandchild as Nobunaga's successor. The sons and generals of his old master at once opposed him, but he overcame them either by fighting or by discreet negotiation.

Hideyoshi had moved to Osaka and made that his seat, rebuilding the old castle there, its walls more massive than anything ever known before. That castle stood until the recent revolution in 1868. But while absent eastward in Kwanto, negotiating with Iyeyasu, with whom he was glad to be at peace, a prince in Shikoku made plans to attack and seize Osaka. Returning with great speed, Hideyoshi crushed him. A little later he prepared to bring into subjection Shimadzu, the powerful Lord Satsuma. This proud family had been the head of the Satsuma clan in Kiushiu since 1193, and the clan was noted for the bravery and skill of its warriors. At this time Shimadzu claimed lordship over eight provinces in Kiushiu, and hence when summoned by Hideyoshi to come to Kyoto to pay homage to the Emperor he stontly refused. Moreover Hideyoshi's army sent to chastise him was defeated; whereupon Hideyoshi himself took the field at the head of a great army of over two hundred thousand and drove the Satsuma lord into his stronghold at Kagoshima, where he compelled him to submit. Thus Kiushiu was settled. Knowing when to be tolerant in the hour of victory, he showed his wisdom by restoring to Shimadzu his two rightful provinces, making him give up the rest. Hideyoshi wished to be appointed Shogun, but not being a descendant of the Minamotos, and on account of his low origin, he could not. But in recognition of his services to the country the Emperor appointed him Kwambaku. Of course the blue-blooded nobles were scandalized that an upstart of so low an origin should be elevated to this exalted position. But Hideyoshi proved that he was not only a general of consummate genius, but an administrator as well. He repaired and improved the capital at Kyoto, by erecting great buildings, by paving

with flagstones the bed of the Kano, that flows through the city, and by fortifying Fushimi, an important outwork. He brought everything into system and order under the central government, and made regulations for the survey and registry of lands and collection of taxes. Many lands had been opened that had not been reported to the government. Thenceforth two-thirds of the crop must be paid to the state, one-third kept by the



HIDEYOSHI THE GREAT.

tiller. Besides the great castle which he built at Osaka, he improved the town by opening canals and building bridges, in this way laying the foundations of the commercial career which it holds to this day. He erected a great mansion at Kyoto for his own residence. Requesting the Emperor to visit him, a grand reception was arranged for, and in the presence of all the nobles, princes, and feudal Daimyos Hideyoshi had them swear allegiance to the imperial house. At his suggestion

the Emperor ordered a procession. As they proceed in great pomp and splendor, Iyeyasu and Nobuwo, one of Nobunaga's sons, rode in front of the imperial ox coach, while Hideyoshi with twenty-seven feudal Daimyos or lords brought up the rear. It was a glorious day for the man with the gourd flag, the boy who started his career by currying and feeding Nobunaga's horses.

There was now only one section of the empire that had not submitted to Hideyoshi's régime—namely, the Kwantô provinces under Hojo Ujimasu; and they must be brought into submission. Supported by Iyeyasu, he marched with an overwhelming army against the Hojo stronghold at Odowara, west of the modern city of Yokahama. Hojo's generals one after another came forth and submitted. The result was the confiscation of the eight Kwantô provinces and their transfer to Iyeyasu, who at Hideyoshi's suggestion set up his feudal castle and capital at the village of Yedo, in the plain of Kwantô, at the head of Yedo Bay. This village soon rose to be the most important city east of Kioto, for, as we shall see, it became the capital of a new dynasty of Shoguns, and is to-day the great capital of the new empire. In this campaign against the Kwantô Hojos an incident occurred illustrating Hideyoshi's Napoleonic cunning. It was necessary that many horses should cross the Sea of Enshu, which was rough at that season. The superstitious boatmen were afraid to transport the horses in their boats, because, as they said, the sea god, Ryugu, had a special dislike for horses. Calling the boatmen to him, he told them he was transporting these horses at the command of the Emperor, and that the god was too polite to interfere under these circumstances, but to make sure that all would be right he would write a letter to Ryugu ex-

plaining the matter and asking him to protect the boats. Addressing the letter to "Mr. Ryugu," he threw it into the sea, whereupon the boatmen seemed satisfied to take the horses over.

From about the year 1590 peace and order prevailed over the country, a state of things unknown for many generations. But the active and ambitious spirit of Hideyoshi had long been revolving plans for a war outside of Japan's borders, the conquest of Korea and China. Even before Nobunaga's death he had revealed his purpose and asked for the revenues of Kinshiu to be given to him for one year in order to enable him to prepare for such a war. "I can do it," he said, "as easily as a man rolls a mat under his arm."

As to justifying the invasion of Korea, did not Jingo subdue that land, making it tributary to Japan? and had not the Chinese and Tartars, supported always by the Koreans, attempted to invade and subdue Japan without any provocation? and had not Korea neglected to bring tribute for many generations? In consequence of misrule and civil wars it had been impossible to enforce tribute from Korea or punish China for her unprovoked attack upon Japan. But now it was quite different. Hideyoshi's scheme was to bring the Koreans into subjection first, and then use Korea as a base of operations against China, and finally to unite these three nations under the rule of Japan. He had probably learned that China had been easily conquered more than once by foreign invaders. He therefore sent the Warden of Tsushima Island, lying in the Japan Sea halfway between the two coasts, to invite the king of Korea to an audience with the Japanese Emperor. He determined to insist upon presents being sent to Japan by both China and Korea, and to demand of the Ko-

means that they should interest themselves in gaining China's consent; and if they refused, he would speedily invade their country and compel them to march in the vanguard against China. The Koreans refused. The Emperor approving, Hideyoshi took the title of Taiko, and ordered all the provinces to furnish troops, and those along the coast next to Korea to furnish ships. These preparations being completed (1592), an army of one hundred and thirty thousand soldiers divided into eight corps, and nine thousand sailors for the fleet, made rendezvous at Karatsu, looking toward Korea. In April Hideyoshi, having worshiped at the tombs of Chnai and Jingo on the way, arrived and sent forth the great expedition. The ships seemed to cover the whole sea, and when they hove in sight of Korean shores the natives there were filled with fear.

Konishi, a Christian general commanding a corps composed chiefly of Christians, led the advance voyage. The first to reach Korea, he landed at Fusan, where the Japanese had from early times a trading port and settlement, and there captured the Korean general. Then Kato, commanding another corps not Christians, landed. Between these two generals some bad feeling existed, because the one was a Christian and the other hated the Christians. Pushing with great vigor into the country, but along different lines of march, for a time both armies swept everything before them. The Koreans retreated northward, and sent to China begging for help. After much delay China did send a few troops; but the Japanese had to contend with other enemies—namely, a rigorous winter, and hunger. In fact, they were compelled to retreat without finishing the war. Afterwards, however, Hideyoshi recruited his army, gathered fresh supplies, and ordered a renewal of the war, sending the

same generals (Kato, the Christian hater, and Konishi, the Christian) back to Korea. At first the Japanese met with reverses; but notwithstanding the suffering from frost-bitten hands and feet, and the scarcity of food during a long siege, the Japanese, being reënforced, attacked the Chinese, completely routing them in two successive heavy engagements. It was in one of these battles, in the summer of 1598, that 38,700 heads of Chinese and Koreans were taken. After the ears and noses were cut off, the heads were buried in a heap. The ears and noses, pickled in tubs, were sent back to Kioto, and there buried under a mound with a stone monument, upon which is inscribed "Mimizuka" (ear mound). It may be seen standing to this day.

But Hideyoshi, the Taiko, never conquered Korea, much less China. Unfortunately, in his older years he had become sensual, and was ruining himself with his vices. He died in September, 1598, when his armies were again gaining victories in Korea. For some time being ill, he had become anxious about his armies, and as death approached gave orders for their recall. At the last, opening his eyes, he exclaimed: "Let not the spirits of the one hundred thousand troops I have sent to Korea become disembodied in a foreign land." Thus ended an unfortunate chapter in Japanese history, and thus closed the career of a man who had the military genius, a capacity for remarkable administration, and a power of inspiring the love of his soldiers equal to that of Napoleon. Like Napoleon, he had unbridled ambition, and besides in his later years of wealth and power was given up to licentious habits. The immediate results of his Korean wars were a few tubs of pickled ears and noses, and a few bands of Korean potters brought over and settled in Satsuma, whence comes

the famous Satsuma ware. Iyeyasu, Hideyoshi's successor, never really approved of the Korean war, and did not renew it. A few years later Korea sent an envoy bringing presents and suing for peace.

At first Hideyoshi's policy toward the Christians was a friendly one, but gradually he became suspicious of them and became their persecutor. Some of the Christian priests, especially the Spanish Franciscans, lately come from the Philippines, were so arrogant and violent that he ordered them to leave Japan, and prohibited the people from becoming Christians. He even ordered the Nambanji church in Kioto to be destroyed. The priests, however, carried on their work in private houses, and the native converts kept on worshiping in secret, with the result of ten thousand converts being made yearly for several years. It is said, too, that the quarrels between the Jesuits and the Franciscans, and their mutual accusations, aroused Hideyoshi's suspicions. These suspicions were confirmed by the gossip of a Portuguese sea captain, reported to him. "The king, my master," said the captain, "begins by sending priests, who win the people first; then he dispatches troops to join the native Christians, and the conquest of the country is easy." And this was the explanation of the vast dominions of Portugal's king, as he exhibited a map of the same. This seemed to agree with what Hideyoshi had heard about the Portuguese in the East Indies and China, and he resolved to make such a thing impossible in Japan. Therefore he ordered all foreign teachers of religion to depart in twenty days, or else be put to death. In consequence of this edict, in 1593 A.D., six Franciscans and three Jesuits were arrested in Osaka and Kioto, taken to Nagasaki, and burned to death. This was the first martyrdom of Roman Cath-

olic missionaries by governmental edict. Portuguese merchants might still trade in Japan until further orders, but must not, on pain of having their ships and goods seized, bring over any foreign religions.

The Roman Catholics, however, tell a different story. They say the reason why Hideyoshi got angry with the Christians was that when he sought to have certain beautiful Japanese maidens brought into his harem they positively refused because they were Christians. This he considered an affront to his authority and high position, whereas they ought to have considered it an honor bestowed upon them. The foreign teachers and priests he rightly considered responsible for these new morals among Japanese women, and hence resolved to be rid of them.

VI. PROGRESS OF CIVILIZATION DURING THIS PERIOD.

Four hundred years is a long space, even in the life of a nation. During this long period the intervals of peace were short; and, while we are no advocate of war, yet it is a historical fact that a period of war and of struggle is often a period of invention, discovery, or revolution that tells upon the nation's future.

As to arts and industries, the highest achievement was probably in the making of swords and armor, it being natural during so many wars that this line of art should receive special attention. Indeed, sword making and mounting was one of the fine arts. The occupation of a sword smith was an honorable profession, the members of which were often of gentle blood. Among the upper classes, where trade and manual labor were despised, it is not strange that this one occupation should be an exception, for the soldier's career and his martial

exploits were held in the very highest honor. To be a Samurai, the retainer of a military chieftain, was to be an honorable man of the ruling class; while to be a chonin, a town man or trader, was to be a low man. The story is that the ex-Emperor Gotoba not only gathered the most famous sword smiths about him, but that he indulged his fancy by making swords himself. For a long time Kioto was the home of the noted sword makers, but afterwards the new military capital, Kamakura, attracted them. There resided the prince of sword makers, Masamune, and the noted Myochin family, and many others whose swords and armor are truly wonders of skill and beauty. Like everything else, the profession of sword smith was handed down in families from father to son. The traditions of the craft were many and curious. During the critical hour when the steel edge is being forged into the body of the iron blade it was the custom to put on the robes and cap of the court noble, and close the doors in order to labor in secrecy and freedom from interruption, the half gloom adding to the mystery of the operation. Sometimes, indeed, the occasion was invested with religious sanctity, and a tassel cord of straw, such as are hung before Shinto shrines, was suspended between two bamboo poles in the forge, thus converting it for the time into a sacred altar. Those swords were famous for temper and keen edge. A newly forged sword, especially if made for a Shogun, must be tested upon human bodies, usually those of criminals, before being accepted; and it is said that a sword of best workmanship must cut through three bodies at one stroke. Dogs and beggars lying on the roadside were not unfrequently used for proving the edge of a Samurai's sword.

As regards architecture, it is to be noted that, in spite

of the continued wars, many great buildings were erected. For example, the *Kinkakuji* (golden pavilion), the mansion of an ex-Shogun, upon North Mountain, overlooking Kioto, was truly magnificent. The materials of timber and stone being of the finest quality, the columns,



PAGODA AT NAGOYA.

doors, alcoves, and ceilings were decorated with gold dust on lacquer, and it stands to-day, an interesting relic of Kioto. Another celebrated building was *Ginkakuji* (silver pavilion), on East Mountain, at Kioto, the

columns, ceilings, etc., of this mansion being covered with dust of silver.

The Ashikaga Shoguns of this period were strong believers in Buddhism, and the same ex-Shogun who built the "golden pavilion" for his own residence erected a Buddhist temple of unparalleled magnificence at Kioto. Kioto, however, was for a good while eclipsed by the military capital, Kamakura, in architectural wealth, and particularly after Kioto became the scene of so many battles, and the imperial palace, great temples, and mansions of nobles were burned to the ground. About the end of the fifteenth century the once-splendid city was reduced to desolation, and the Emperors were unable to restore the city for a long time. Of course the building of so many great castles all over the land by lords and Daimyos encouraged the quarrying of heavy stones and the erection of massive walls. We have nothing in America that corresponds to the Cyclopean walls surrounding Japanese castles. Built upon some commanding mount, these white castles, visible from afar, add much to the picturesque landscape, and always attract the eye of travelers.

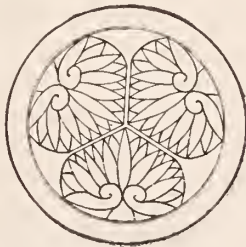
The arts of painting, pottery, lacquering, and sculpture were cultivated and much patronized by the luxurious nobles; even the military nobility, who at first practiced severer habits of living, became addicted to luxuries and arts, surrounding themselves in their mansions with the costliest paintings, porcelains, and lacquer work. It was in this period that translucent porcelain was first made in Japan, the art having been brought from China. The *Cha-no-yu* (tea ceremonial), which had its origin under the Ashikagas, greatly stimulated the production of fine porcelain wares. The art of lacquering also made great progress in this period.

Further treatment of Japanese arts is reserved for a later chapter. Japanese authors ("History of the Empire Japan") say: "The blackest era of Japanese history so far as concerned the preservation of public peace and security of life and property was nevertheless a time of marked artistic development." But their further statement that in this respect Japanese history is different from that of the mediæval period in European history cannot be accepted as correct, for it was in the mediæval period that those magnificent cathedrals and abbeys arose which are monuments of grandeur and beauty.

In education little progress was made. The military class, which was the ruling class, found little time or inclination in those stirring days for study of books. Nevertheless there was developed a school of literature distinctly Japanese. The Chinese learning was for the most part confined to the priests and a few court nobles not yet swept into the whirlpool of luxury and pleasure. Now and then a Shogun or Emperor patronized letters and schools. The geographical knowledge had without doubt considerable expansion during this period. Foreign intercourse, first at the time of Kublai Khan's invasion, and then at the coming of the Portuguese and Spaniards with their strange goods and guns, gave occasion for inquiry about countries and people far across the seas. It is a benefit to a people to get a wider geographical horizon. It was in this unsettled period that so many Japanese on the coasts took to a life of piracy; not being able to live in safety at home, they turned sea robbers. And these forays upon the coasts and coasting vessels of Korea and China added to their knowledge of the seaports and the trade of those countries, and led them to establish trading settlements in Macao, south coast of China, Siam, Anam, the Philippines, Malacca.

In this period they made conquests of the Riukiu islands. It appears that a little later than this Japanese vessels made voyages even to Spanish-American ports on our Pacific coast, and to India, Borneo, and Java.

Enough was said in a foregoing section about the oppressions and robberies inflicted upon the peasantry of the farming districts. It could not have been a time of prosperity to them. When the farmers groan the whole nation feels it.



TOKUGAWA CREST,

CHAPTER V.

FEUDALISM SETTLED UNDER THE TOKUGAWA SHOGUNS—YEDO THE NEW MILITARY CAPITAL —THE LAST OF THE CHRISTIANS (1603-1638).

I. FOUNDING OF THE TOKUGAWA DYNASTY.

OF the three great men, Iyeyasu, the third one, now comes to the forefront in Japanese affairs. Nobunaga cleared the ground for his great successor, Hideyoshi, who in turn laid the foundations upon which the wise Iyeyasu settled and unified feudalism, making it firm and unchangeable for two hundred and fifty years. As Hideyoshi saw his death approaching he said to Iyeyasu: "I foresee great wars after my death; I know there is no one but you who can keep the country quiet. I therefore bequeath to you the whole country. . . . My son Hideyori is still young, and I beg you to look after him; and when he is grown up I leave it to you to decide whether or not he is to be my successor." Iyeyasu, who traced his descent straight back to a hero of the famous Minamoto clan, had already received eight provinces in the Kwantō and set up his capital at Yedo. He had fought under Nobunaga, at first against Hideyoshi and then under him, and is now to be his successor, and the founder of a new line of Shoguns known in history as the Tokugawas. After Hideyoshi's death certain proud and powerful Daimyos, as Mori, Choshū, and Satsuma in South and Southwestern Japan, unwilling to submit to the new ruler of the whole country, formed a league against Iyeyasu and his Eastern vas-

sals. According to the custom in trying times, the league or covenant was sealed with a drop of blood from the middle finger pressed with the thumb nail upon their respective signatures. Their first hostile act was to seize Fushimi, a suburb at Kioto, from which Iyeyasu was temporarily absent counseling with his vassal barons in the Kwanto. He was watching, and soon saw that once more the sword of civil war must be drawn, and that it would be a terrible conflict. As the armies of the southern league began to assemble around Osaka, he was collecting his at Yedo. Marching thence with seventy-five thousand soldiers, he met the armies of the league, numbering one hundred and eighty thousand, and joined battle in October, 1600 A.D., at the village of Sekigahara, near Lake Biwa. This battle was the bloodiest and most momentous ever fought in Japanese history, and deserves to be recorded among the decisive battles of the world. On one side it was the old and proud Southerners leagued against the new and rough eastern sections. The Kwanto, with Yedo as the new capital, rescued only a few centuries previous from the barbarous Ainus, was still rough and illy civilized compared to the ancient provinces of Satsuma and Choshū. Again, those Southern confederates were fighting for the principle of local independence, "State's rights," as it were, though they claimed to be doing service for Hideyori, son of Taiko sama,* under whom they had been vassals and generals. Still further, on this side were the Christian Gen. Konishi and his soldiers, who had done such hard fighting in Korea; and therefore it was with this side that the

*Hideyoshi is often spoken of in history as the Taiko. or Taiko sama.

Portuguese missionaries naturally sympathized. The native Christians also generally sided with the confederates. On the other side, Iyeyasu stood for the less-civilized East, for centralized government and for anti-Christian paganism.

Sekigahara, where the deadly struggle between the Southerners and the Easterners took place, is an open rolling plain between the east shores of Lake Biwa and the range of hills rising a little farther eastward. The great national road, Nakasendo, passes right through it, and here enters the northwestern road coming out of Echizen Province. Near the eastern side of the lake, situated on a hill, was the seat of the Portuguese missionaries, easily visible from the battlefield. The morning of the battle the confederate armies moved into position before daylight, followed quickly by Iyeyasu's. He remarked to his followers: "The enemy has fallen into my hands." But a heavy morning fog fell upon the plain, making it impossible for either side to know just where the enemy was, and so neither side dared to make the attack till the fog lifted. On the side of the confederates were heavy odds in numbers, but they lacked the unity of one supreme commander and purpose in action; it was a league of different armies. Iyeyasu's forces had one commander, one discipline and purpose. His banner was a golden fan on a white field embroidered with hollyhocks. When the fog lifted at 8 A.M., and the armies stood over against each other ready for the awful conflict, the drums and conches sounded from the centers the signal for battle. Cannons and guns were used in the fighting, but the most effective slaughtering was done by swords and spears. Effective slaughtering is an unpleasant phrase, but that is just what a battle means, either to kill, cap-

ture, or rout the enemy. At the first onslaught the Easterners wavered and till twelve o'clock it was doubtful which side would win. About twelve, the tide turned, one of the generals with his followers deserted to Iyeyasu's side, and finally the confederates broke and by evening were utterly routed. But they had fought with desperate bravery, and forty thousand, according to Japanese historians, fell upon the dust, never to rise again. Multitudes of the wounded, fearing capture, committed *hara kiri* to prevent that disgrace. After the battle, as was the custom, the victorious side gathered into the center of the battlefield, each soldier bringing the heads cut off, and the prisoners, to be counted. The soldiers who could show the most heads or prisoners were, of course, the heroes of the day. A mound named "Head Pile" still stands near the road to mark the place where the confederates were buried, and a monument stands upon the mound.

"It was fortunate," says Murray, "that Iyeyasu, the victorious general, knew how to make sure the fruits of such a victory. During the fighting he had not worn his helmet; but as soon as the victory was won ordered it, and while putting it on he repeated to those around him the proverb: 'After victory tighten your helmet strings.'"

It was fortunate, too, that the victor was a man of moderation and of peaceable disposition. To be sure, several of the generals were captured and executed, among whom were the Christians Konishi and Otai. Being Christians, these two generals were under darker suspicion of being allies of the Portuguese Jesuits in some secret plan against the Japanese government. Iyeyasu exercised what was then considered his undoubted right, that of portioning out the fief lands and

daimiates to his own faithful vassals, and he provided well for them, awarding them one hundred and fifty daimiates out of three hundred and sixty-three. But he spared many of the old and honorable Daimyos, especially the great Lords of Mori, Satsuma, and Choshū, whom he treated with consideration after they came forward and pledged allegiance to him. As before said, he was in fact the founder of a new dynasty of



IYEFASU.

Shoguns, and received that title in 1603. The name Tokugawa comes from the village where he was born. Founder of a new line of rulers, he was the builder of a new and great capital city, Yedo (now called Tokyo, and greater to-day than ever), and inaugurated a long period of peace and unity after so many centuries of civil wars. He was a man of fine presence, had a remarkable knowledge of men, was an able general, a wise legislator and administrator, and what put him

far above Nobunaga and Hideyoshi were his gentleness and mercy. Buried in great pomp in 1616, in a splendid temple tomb, situated in the midst of a sacred grove of towering cryptomerias at Nikko, he received from the Mikado posthumous rank among the gods, with the title, *Sho-ichi-i-Tosho-Dai-Gongen*—*i. e.*, Supreme Highness, Light of the East-Great Incarnation of Buddha. Pretty heavy titles, think you?

II. THE TOKUGAWA ERA DESCRIBED.

1. It was a period of peace. With China and Korea peace had been resumed. At home, barring the persecution of the Christians and their final massacre at Shimabara, profound peace had been established. Waiting patiently for his defeated enemies to come and acknowledge him as the vassal lord of the whole country, when they came he granted pardon, and Japan had peace in all her borders.

2. It was an era of unification. For one thousand years the frequent civil wars had prevented the growing together of the political sections and elements of society into one consistent whole. Now these elements crystallize under one permanent system of government and fixed order of society. We do not mean that during the long period of peace there was the molding of a national life and unity such as we know, for it is not in feudal paganism to realize the highest national life, but it was superior to anything they had known before. It was a collection of clans all under a strong, moderate, and permanently established central government, represented by the Shogun. Each Daimyo of the clan paid tribute and allegiance to the central Shogun at Yedo, and each in turn required the vassalage of his own clansmen. Like William the Conqueror of En-

gland, Iyeyasu adopted the safe policy of settling his kinsmen and vassals in between the proud and strong Daimyos whose intrigues might be feared. He knew how completely the feudal system had rooted itself in the history and thinking of the Japanese people, and with far-sighted statesmanship he built on the old foundations. He knew that every new system in order to be permanent must be an outgrowth of something that has gone before, including what in the old is good and lasting. The dual form of government had existed so long and the Japanese had become so accustomed to it, that Iyeyasu determined to perfect and keep it.

Nominally the Emperor is the head of the nation and the fountain of rank, titles, etc.; he is still regarded as of divine descent and the father of the people, the Son of Heaven, who is too sacred to touch with his hands the common affairs of administration and the like. This is the fiction indulged in by the people and encouraged by the Shoguns. Really the Emperors have become effeminate, lovers of pleasure, incompetent to rule, and are consequently kept in retirement in Kioto, shut up in the palace with courtiers and wives. Practically their authority is small, and the people never see their faces.

The Shogun at Yedo, while professing to rule in the Emperor's name and receiving his title of Shogun from him, actually holds the reins of full power in his hands. He had his own army at his capital, and put his own vassal Samurai to garrison the castle at Kioto and Osaka, and in the region of the Kwanto, guarding the approach to the capital. From his own family and clan his advisers and officers of the central government were chosen.

Iyeyasu's Legacy or Code of one hundred chapters

reflects the mild and peaceful character of its author. Each chapter treats of a single, separate subject. Sixteen chapters consist of moral maxims and reflections, quoted mostly from Confucius. Fifty-five chapters treat of politics and governmental affairs. Twenty-two chapters relate to matters of law. Seven chapters recite incidents and experiences in his own life. While the Code as a whole seems intended for the guidance of the military or ruling class, it shows that he is also mindful of the welfare of the people. He says: "In my youth my sole aim was to conquer unfriendly provinces and take revenge upon the enemies of my ancestors; but since I have come to understand the precept, 'To assist the people is to give peace to the empire,' I have followed its teaching. Let my posterity hold fast this principle, and any one turning his back upon it is no descendant of mine. The people are the foundation of the empire." (See Murray's "Japan," p. 202.)

Such democratic doctrine as this was the seed from which two hundred and fifty years afterwards a constitutional government grew and ripened into actual harvest.

3. But the early part of this period is stained with the persecution and destruction of the Christians.

Doubtless our readers regard the introduction of Christianity by St. Xavier and his Jesuit brethren, their conflicts and remarkable success for the first fifty years, as the most interesting chapter in all this story of Japan. We now come to a period of cruel persecution. We have seen on a previous page how Nobunaga was favorable to the Roman Catholics and hostile to the Buddhists, and how the Catholics not only in Kiu-shiu but also in Yamaguchi, Osaka, Sakai, and Kioto built churches and schools and exerted a wide influence.

In Nagasaki and Oita, besides churches, they had hospitals and asylums; in the latter, a flourishing college. We have also seen how Hideyoshi, who was at first favorable, became suspicious of the foreign missionaries, the Jesuits; and the Franciscans, and began to persecute them.

This change in the policy of the rulers of Japan toward the Roman Catholics is clearly understood when we consider a few facts. In the first place, the Jesuit leaders incited the native converts to insult the gods and deface the images and shrines of the Buddhist religion. Then the Franciscans, who had come from the Philippines, after the Jesuits, quarreled with them, and their mutual accusations only damaged the standing of both in the eyes of Japanese rulers. A little later, when the Dutch and English came seeking trade, they gave Jesuits and Franciscans alike a bad name. The invasion of Holland by Philip II., Catholic king of Spain and Portugal, had embittered the Dutch against the Roman Catholics. The English too had cause for ill will toward the Catholics and the Spanish Armada. Besides, Hideyoshi's suspicions were strongly aroused by the gossip of a Portuguese sea captain who was reported as saying: "The king, my master, begins by sending priests, who win over the people; and when this is done he dispatches troops to join the native Christians, and the conquest is easy and complete." He now determined to stop the Jesuits and their preaching by decreeing (1587) that all foreign priests leave the country in twenty days or die; but though ceasing for a while in public, they continued to preach in private, and are said to have won ten thousand converts in one year. In 1596 six Franciscans and three Jesuits, and seventeen Japanese Christians were taken to Nagasaki and burned. Persecution began to

wax worse and worse, and even two or three army generals were put to death for their faith.

During Iyeyasu's first years of rule the Christians were not disturbed. He was too busy with affairs relating to the establishment of his own power throughout country. Hence the bishops and priests of the Catholic Church seemed at first to have good hope of his adopting a policy of toleration. In 1606 one of the bishops was received in audience by him at Kioto, and treated so cordially that he and his colaborers were much encouraged. But there were three things at least that aroused Iyeyasu's hostility against the Roman Catholics: (1) The loose talk of that Portuguese sea captain had no doubt been reported to him, causing him to fear that Jesuits and Franciscans alike were political agents of the Portuguese and Spanish rulers or the pope of Rome, who were only watching their opportunity to set up their rule in Japan. (2) Those foreign priests had strangely forgotten that when they were paying court to Hideyoshi's son they were placing themselves on the side of Iyeyasu's enemies, who had fought against him at Segigahara. (3) The spirit of religious toleration was then unknown. There was no such thing as religious liberty at that time even in Europe. Not only had France been torn for seventy years by civil wars, that were also religious wars between Catholics and Protestants, resulting finally in the expulsion of the Huguenots, but Germany and Austria were likewise engaged in religious wars—the 'Thirty Years' War; and in England too, even the Protestants when in power persecuted the Roman Catholics. Hence there was no other course open to Iyeyasu but to hold to the Buddhist religion, and oppose with his might the Christians, or embrace Christianity and put down the Buddhists. Pre-

cisely so, the Jesuits had taught the Christian princes in Kiushiu that they must compel their subjects to renounce Buddhism and accept Christian baptism. The Prince of Akashi, in Harima Province, had bitterly persecuted all his people who did not willingly receive baptism, and Konishi, the brave Christian general, who had received for his service a part of Higo Province, had forced baptism upon his people, and confiscated Buddhist temples and lands. Evidently, then, these Jesuits and their Christian princes in Japan could not complain when Iyeyasu began to use the same practice of persecution against them which they had attempted against the Buddhists. It should be noted, however, that the Roman Catholic historians of this period give a different reason for the persecution of the Christians—that is, that because certain beautiful Christian maidens refused to obey Hideyoshi's command to enter his harem, he became enraged and resolved to crush out the Christian sect, and as a good excuse for putting them down charged the foreign teachers and priests with plotting against Japan's independence. But unfortunately there is too much evidence of political intrigue on the part of Jesuits in other countries, and of Romish claims for the temporal authority of the pope. In view of the above-mentioned facts, and in the spirit of the age, Iyeyasu concluded that the further preaching and progress of the Christians must be stopped. He issued a proclamation in 1606 declaring that he had been pained to learn that many had embraced the Christian faith contrary to Hideyoshi's decree. He declared it to be hurtful to the state for Japanese to become Christians, that all who had done so must change, and ordered all the officers of his court to see the edict strictly enforced. This clearly shows that Iyeyasu feared the Jesuits as dangerous to

the country. His proclamation did not, however, deter them from publicly celebrating in the city of Nagasaki in the most gorgeous manner the canonization of Ignatius Loyola, the founder of the Jesuit society. The bishop, arrayed in robes and followed by the various orders of Jesuits, Franciscans, and others, made a solemn procession through the streets, making a public display in direct violation of government edicts. This led to severer measures. It is said that Iyeyasu discovered about this time written proof of a plot on the part of foreign priests and native converts to reduce Japan to subjugation to a foreign power. At any rate, he determined to destroy the Christians root and branch, and accordingly in 1614 issued a decree that all religious orders, whether European or Japanese, should leave the country, that the churches should be razed to the ground, and native Christians renounce their faith. Ten thousand troops were now sent to Kiushiu, where the Christians were most numerous, to execute this decree. Accordingly three hundred persons, including all of the Jesuits, except twenty-seven, who hid themselves, were banished, and the most vigorous efforts were made to compel the native Christians to recant.

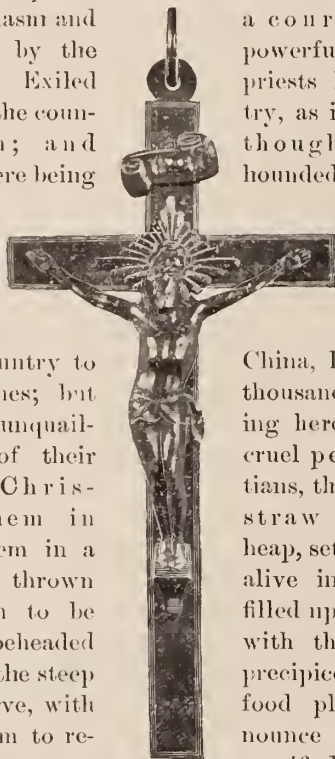
The persecutions that now broke upon the heads of the Christians were horrible beyond description. In order to search out the Christians in every nook and hole, so as to kill them or make them give up their faith, a special inquisition was organized by the government. The head of each house was examined and required to swear that no Christian was with him, his wife, children, servants, or passing traveler. A reward was offered to any one giving information about the Christians and priests. In connection with this there was introduced a test, the *e-fumi*, or trampling upon the Chris-

tian's cross. A wooden or metal cross with the image of Jesus was laid down, and each person was required to trample it as an act of detestation or be at once arrested. Often parents would make their little children do it to make them hate the "*Jesus religion*."

But with the persecution sprang up an enthusiasm and overcome by the government. Exiled returning to the country martyrdom; and Christians were being killed, others came for-
 claring
 tion to the
 Christ.

from the country to the Philippines; but to meet with unquailing sword of their Seizing the Christians, they sometimes wrapped them in straw sacks, and, throwing them in a heap, set fire to them. They were thrown alive into the open grave, soon to be filled up. They were burned, beheaded or hurled from the steep precipice; put into cages to starve, with food placed outside to tempt them to renounce the faith. Sometimes they were

crucified or hanged, with feet fastened to a post and head downward, and left in that condition to perish or recant. All accounts (Roman Catholic, Dutch, Japanese) witness to the



China, Formosa, and thousands remained ing heroism the fire cruel persecutors. tians, they sometimes straw sacks, and, heap, set fire to them. alive into the open filled up. They were with the sword, or precipice; put into food placed outside nounce the faith. crucified or hanged,

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conrageous endurance of the native Christians in Japan.

It was in 1624 that all foreigners except the Dutch and Chinese were banished from the country by the Shogun Iyemidzu. Fresh persecutions of native Christians, even more terrible than the early ones, followed. Every kind of torture was applied that barbarism could invent. During all these years of horror and torture the Christians had made no serious resistance; but in the year 1636 the remnant left in Kiushin were driven, it seems, to desperation, and determined to defend themselves. Accordingly they gathered together in an old abandoned castle of Arima, in Kinshin, to the number of thirty thousand. This event is known in Japanese history as "the war of Shimabara" (Arima), by Roman Catholic writers as "the massacre of Shimabara." The Shogun sent an army to annihilate these peasants; but only after a siege of three months, assisted, it is said, by cannon which the Dutch loaned them, did they succeed in capturing the castle. According to Rein (p. 308), the massacre that ensued baffles description. All the besieged Christians were doomed to death. Thousands of them were led to "Papenburg Rock," in the harbor of Nagasaki, and there hurled from the steep cliff into the sea; but the majority of them were either killed in the fighting within the castle or immediately afterwards. To-day the tourist, standing on the ocean steamship as it enters Nagasaki harbor, will have pointed out to him that "Papenburg Rock," whence in those bloody days the Christians were hurled to death. "If any one doubts the sincerity and fervor of the Christian converts of to-day, or the ability of the Japanese to embrace a higher form of faith, or their willingness to suffer for what they believe, he has but

to read the accounts, in English, Dutch, French, Japanese, and Latin, of various witnesses to the fortitude of the Japanese Christians in the seventeenth century. The annals of the primitive Church furnish no instances of sacrifice or heroic constancy, in the Coliseum or Roman arenas, that were not paralleled on the dry river beds and execution grounds of Japan."

Finally, believing that the last vestige of the Christian name had been uprooted, the Japanese government posted on the notice boards all over the empire the edict of death against any person following or believing in the "corrupt religion." And the word went forth from the Japanese rulers that: "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan. Let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he violate this command, shall pay for it with his head."

And yet the Christian name and faith among the Japanese were not entirely wiped out, as was proved two hundred and fifty years afterwards.

III. FOLLOWING PORTUGUESE EXAMPLE, SPANIARDS, DUTCH, AND ENGLISH SEEK TRADE WITH JAPAN; FINALLY ALL ARE EXCLUDED EXCEPT DUTCH.

Whatever may be the truth about Columbus having in mind Zipangu (Japan) when he set sail westward across the Atlantic, it is certain that navigators hoped to find a short route to Asia by sailing directly west. The English Cabots and their successors hoped to find a passage around the north of the new country which Columbus had discovered; and it is said that even La Salle, the French explorer in what is now Canada, was seeking an overland route to Asia! And yet, for a whole century after the discovery of a passage to India

by the Cape of Good Hope (1497), the commerce of European nations was almost entirely in the hands of the Portuguese. Because they had great possessions in India, and a flourishing trading colony at Macao, on the coast of China, they got ahead of all the other European nations and kept the bulk of the trade of Japan for about a century.

Next after the Portuguese *came the Spaniards*. But neither did the Spanish discovery of a passage through the Straits of Magellan, and the settlement of Spaniards in the Philippines, seriously interfere with the Portuguese monopoly of trade with China and Japan. With New Spain (Mexico and Southern California) in their possession, and Manila as a trading colony, the Spaniards ought to have rivaled the Portuguese in these far Eastern ports. And they did make an effort. Don Rodrigo, the Governor of Manila, made a visit (1608) to the Shogun, in his palace at Suruga, who received him in great state. In fact, the Shogun offered him a ship of European model in which to sail to Mexico, and requested Philip, King of Spain, to send fifty miners from Mexico, who, as he had heard, were more skillful in mining and smelting silver than his own people. A little later a special ambassador was sent with splendid presents, asking leave for the Spaniards to build ships from the forests of Japan and explore her coasts. This was agreed to. Already the Spaniards were sending ships once a year from Acapulco, in Mexico, to Manila. And now the plan is to make Japan the third corner of the *great oceanic triangle of trade on the Pacific*—namely, Mexico, the Philippines, and Japan. A grand scheme that! but it failed. It was prophetic, however; for when the Americans shall have cut through the Nicaraguan or Panama canal, then the triangle of ocean trade

will be completed: the Gulf of Mexico, Manila, and Japan. But the poor Spaniard will have small part in it.

About this time (1609) the first Dutch ship, the *Red Lion*, arrived at Hirado, a little northward of Nagasaki. Both Portuguese and Spaniards did their utmost to persuade the Japanese to refuse the Dutch. They told the Shogun that Dutch ships were not true trading vessels, but were sea pirates. The Shogun, having heard of the wars between Spain and Holland, understood the situation, and replied: "I have nothing to do with European quarrels." And well did the Portuguese dread the Dutch, for they were the first Europeans to break in upon the Portuguese monopoly in Eastern seas. The Dutch out of the *Red Lion* were kindly received by the old Daimyo at Hirado, and a deputation with presents in the name of the king of Holland was safely conducted to the Shogun's court. Having got permission to establish a trading post for their ships at Hirado, they sailed for Holland bearing a letter from the Japanese Shogun to their king. The salutation of that letter is as follows: "I, Emperor and King of Japan, wish to the King of Holland, who hath sent from so far countries to visit me, greeting." The Dutch made a second voyage (1611) under Capt. Spex and secured a permanent commercial charter. They at once erected a large warehouse at Hirado; and twenty-five years afterwards, when the Portuguese were expelled from the country, they transferred their trading post to the little island of Deshima, at Nagasaki. Thither a few ships came yearly, and here stayed a superintendent, physician and surgeon, a naturalist, and a few employees, a dozen men in all. The Dutch made enormous profits by this trade.

At this point in the narrative comes the strange story of William Adams. The Dutch merchants at Amster-

dam were more powerful and richer than the English merchants at London, and hence took into their service on their ships enterprising Englishmen. William Adams was one of them. Born in England, when twelve years of age he began a seafaring life. He shipped as chief pilot of a Dutch squadron of five ships sailing for India (1598), the ships being named Faith, Hope, Charity, Fidelity, and Good News. Notwithstanding their good names, it was an ill-starred fleet; for of the five ships, with five hundred men, only the Charity, with twenty-four men, lived through the voyage. At that time there were no mammoth steamships, with powerful double engines, speeding their way through winds and waves; but they had only small sailing vessels, illy prepared for such long ocean voyages. When the Charity reached Japan at last, only Adams and five or six of the twenty-four starving men were able to walk. Adams was sent to Osaka, where he met the Shogun "in a wonderfully costly house," who treated him kindly and asked him many questions about his country, the cause of his coming to Japan, the countries England had wars with, about his religion, and by what route he had come. He replied that the English had long sought the East Indies and desired friendship and trade with all kings; that England had been at war with Portugal and Spain, but was at peace with other countries. But when he pointed out on a map of the world the passage through the Strait of Magellan the Shogun showed plainly he did not believe him.

Though thus kindly received, Adams was ordered back to prison, where he was confined more than a month, and expected every day to be taken out and crucified according to the custom of the times, for the persecution of the Christians had begun. But although the

Portuguese did their utmost against Adams, the Shogun understood their motive, and, calling for Adams again, he held a long conversation with him, questioned him closely, and then, to his surprise, set him at liberty. The Shogun had discovered Adams's knowledge of ship-building and mathematics; and the man's skill stood him in good stead, for he soon made himself very useful to the Shogun by teaching his shipbuilders how to build ships after the European model. But he was longing to return to his native England to see his wife and children. The Shogun recognized his services and sought to make him content by giving him "a living like a lordship in England, with eighty or ninety servants or slaves." In this way Adams got a thorough knowledge of the rulers, the people, and the country. His diary, which has been published, is now invaluable as a picture of those times. Though living like a Japanese nobleman, he was never satisfied, and sent a letter by a Dutch ship to the English merchants in the island of Java, and through them to his wife and children in England; he also urged the English to open trade in Japan.

And sure enough the English came (1613) under Capt. John Saris. Saris was welcomed at Hirado by the same old Daimyo who had so kindly received the Dutch, and he begged the Daimyo to send to the Shogun's capital for Adams. In about twenty days he came, and what a joyous meeting it was, especially for Adams! After all these years in that strange land to see once more his own countrymen direct from home!

Conducted by his fellow-countryman, Capt. Saris and his company went up to the Shogun's court, where, through the influence of Adams, he was received with marked consideration. Capt. Saris has left interesting

observations of what he saw on his journey from Hirado to Suruga, the Shogun's seat. Attended by seventeen of his own men, including merchants, he was liberally furnished by the old Daimyo with a large galley of twenty-five oars to the side, manned with sixty men, the galley being handsomely fitted out with waistcloths and ensigns. They coasted along the Kiushiu coast to the entrance of the Inland Sea (see map), through which they passed till they reached Osaka, after a voyage of twenty days. Osaka, he says, had many timber bridges across a river as wide as the Thames at London. Passing up a river or canal from Osaka in a small boat, he reached Fushimi, near Kioto. Here he saw the garrison of three thousand soldiers kept to guard Kioto and Osaka. The garrison was being changed and he saw their array. They were armed with firearms, pikes, swords, bows, and arrows, and marched five abreast without music or colors. He was impressed with their discipline and martial bearing. On the way he met the general in the rear marching in great state, hunting and hawking all the way, the hawks being managed after the European fashion. From Fushimi they traveled on horse to Suruga. It was the Tokaido road from Kioto to Yedo, well built and level, and most of the way in sight of the sea.

For Capt. Saris a palanquin was also furnished for changing from his horse. The distance along the road was marked every three miles by two little hillocks, one on each side, and upon each hillock was planted a fair pine tree trimmed in round shape. The great road was full of travelers, many villages and towns were passed, rivers crossed at ferries, and temples observed in groves, "the pleasantest place for delight in the whole country." At the town taverns where they

lodged, horses and men were changed like the posts in England. The people ate rice and fish chiefly, with wild fowl, and plowed with horses and oxen, and raised good red wheat. Besides saké, brewed from rice, they drank warm water with their food.*

The entrance to the Shogun's seat, Suruga, was not savory for the sight of several crosses with dead bodies hanging. These corpses were often used by passing Samurai to test their swords, and so by frequent hackings were much cut up. The city had a population, so he judged, of 250,000. The handicraftsmen dwelt outside of the city, so as not to disturb with their pounding and hammering the richer and more leisurely sort. After a day's preparation Saris was conducted into the castle, bringing his presents upon small tables of sweet-smelling wood, according to custom. Inside the castle he passed three drawbridges, each with its guard, and then, ascending handsome stone steps, he was met by two grave and comely officers, the Shogun's Secretary and Admiral, who led him into an antechamber. After resting a bit upon the mats, the two officers rose and conducted him into the Presence Chamber, in order to make due reverence to the empty throne chair. It was about five feet high, sides and back richly finished in cloth of gold, but without a canopy. The presents from his English King James, and his own, were laid in order in this audience room. Presently, while waiting in the antechamber, it was announced that His Highness had arrived and was seated. Saris, now entering alone, approached the Shogun and presented, probably on bended knee, the king's letter. The Sho-

*On account of a violent colic that is so common the people even to this day drink but little cold water.

gun, taking it, raised it to his forehead as a mark of respect, according to a custom still prevalent, and, through his interpreter, kneeling near him, bade the Englishman welcome, and to rest after his wearisome journey, and said that an answer would be ready in a day or two. In due time the answer to King James I.'s letter, and an official copy of trading privileges, were handed to Saris, and he then returned to Hirado. Shortly afterwards Capt. Saris, with the Shogun's presents and the letter to King James, sailed away to England. Adams, who had entered the English India Company's service, and seven others, were left in charge of the trading post at Hirado. But notwithstanding this auspicious opening, the English did not succeed in their trading enterprise in Japan. They bought junks and made efforts to open trade from Japan with Siam, Cochin China, and Korea; but the Dutch pushed their enterprises and had the bulk of the trade. *Having many large ships, they were too strong for the English.* In a few years war broke out between the Dutch and English at home, and so the Dutch, with several ships and an overpowering force of men, attacked the English in Japanese waters and overcame them. Finally, in 1623, discouraged over their losses, the English abandoned their trade in Japan. To us to-day it is strange reading that the *Dutch were too strong for the English in ships and trade.* As already stated, the rebellion of the peasant Christians at Shimabara greatly enraged the Japanese rulers against the Portuguese, who had, as they believed, stirred up that uprising. An edict was therefore issued forbidding two things: first, any Portuguese coming to Japan for any purpose; and second, any Japanese going out of the country.

And so it came to pass that the Dutch alone were left in their little trading island at Nagasaki; and they were practically shut up and treated as prisoners in this island. With this slight exception the period of open intercourse and trade with Europe was then closed, and Japan entered upon a policy of rigid isolation as a hermit nation. (We should say that the Chinese were also allowed restricted trade in Japan along with the Dutch.) And how can we explain this change of policy?

There are two reasons, perhaps more. First, the Japanese were afraid of the Roman Catholics, who had gotten so much influence over certain princes, Daimyos, and generals, especially in Kiushiu. Secondly, they were afraid of becoming entangled in the broils and wars of European nations, and of being attacked by their ships and troops. India had been invaded, first by Portuguese, then by the Dutch and French, and then by the English. And thirdly, it may be that the morals of many of the sailors and merchants of Europe who came to Japan did not make a very favorable impression upon the Japanese. The Portuguese and Spaniards were Roman Catholics, the Dutch and English were Protestants; but whether they acted in such a way as to make the Japanese respect and desire the Christian religion is doubtful. If the example of Capt. Saris's bad sailors is a representative one, we fear the Japanese were not favorably impressed by their contact with the Europeans. When Saris returned to Hirado from his visit to the Shogun, seven of his crew had run away and joined the Portuguese at Nagasaki, alleging that they had been used more like dogs than men. During Saris's absence others, seduced by drink and women, had committed great irregular-

ities, quarreling with the Japanese and among themselves, even to wounding, maiming, and death. Having paid up a good many boarding-house and liquor shop bills against his men, Saris sailed away. (See Hildreth, p. 172.) Shameful patterns these of Christian civilization before the eyes of idolaters! Ah! if the Roman Catholics had kept their hands from meddling with the Japanese government, and if the Protestant, Dutch, and English had been pure in morals and upright in their dealings, so that the intercourse and trade so auspiciously opened could have gone on, what wonderful changes would have been wrought in the minds of the Japanese! It has been charged against the Dutch, who managed to keep their little trading post and bring in their ships yearly, that they practically renounced Christianity and cringingly submitted to all sorts of restrictions, insults, and indignities. There is some truth in the charge; how much, we do not care to discuss. That the profits of this trade were enormous there is no question. The Dutch brought their goods and carried away silver; and when the silver became scarce they shipped gold; and at last, when silver and gold became scarce, they exported immense quantities of copper. Before leaving the Dutch and their trading post at Nagasaki there is one thing we must thank them for: that with their little colony they always kept a resident physician and surgeon and a naturalist. Those scholars of scientific tastes, like Kämpfer and Siebold, studied as best they could the country, its productions, the people, and their manners; and their historical and scientific writings, now preserved in the great libraries of Europe and America, are highly prized as authorities for those times.

CHAPTER VI.

A HERMIT NATION—CIVILIZATION OF THIS PERIOD OF NATIONAL SECLUSION (1638-1854).

CHRISTIANITY having been outlawed as a "corrupt sect," dangerous to government and people, wooden edict boards were hung up in all public places forbidding the profession of the Christian faith, or the harboring of any teacher or disciple of it as a crime punishable with death, and large rewards were offered to informers. As we have stated previously, all foreigners and foreign Christians were forbidden to enter the country; and all communication and trade with foreigners, with the slight exception of Dutch and Chinese, were strictly forbidden.

The proud Samurais, despising all kinds of trade and manual labor, only held the Dutch in lower contempt for being willing to be shut up, as it were in prison, for the sake of base gain. In keeping with the policy of isolation adopted by the Tokugawa Shoguns, even foreign books, writings, and pictures found in the possession of a Japanese were seized, and the man's head taken off. To prevent the possibility of trading over sea with foreign countries, all ships above a given size were seized and destroyed, and new ships had to be built within the prescribed size.

The impression was everywhere sought to be made upon the minds of the people that foreigners were dangerous barbarians, worthy only of loathing and suspicion—"hairy barbarians," wearing beard; and the patriotic thing was to kill any of them that dare set their

unhallowed feet upon Japan's sacred soil. Thus, with her gates closed to the outside world, Japan remained a hermit nation until the year of our Lord 1854, a space of over two hundred years. Before passing on to the story of more recent times we must pause to consider:

I. THE PEOPLE.

They have small bodies, yellow skins, black coarse hair, dark eyes, lips rather thick, and nose not very high. They have not so much of the almond eye as the Chinese, and yet the shape of the eye is somewhat similar. Unlike the Chinese, however, they are livelier and quicker of movement, and more polite. They are, in politeness and grace, the French of the Orient. Like all Asiatic peoples, they are highly conceited, but, different from their Chinese neighbors, are chivalric, brave, and patriotic to the highest degree. No braver people nor more patriotic ever breathed, nor can we withhold our admiration for the self-sacrifices which they have made in recent years for the love of their country. They pride themselves on the antiquity of their nation. As to their antiforeign feeling it was not originally a national characteristic, but has been taken on as a result of historical experience with foreign peoples.

In agreement with the testimony of Adams, St. Xavier spoke of the Japanese three hundred and fifty years ago in one of his letters as follows: "I really think that among barbarous nations there can be none that has more natural goodness than Japan." Again in the same letter: "They are wonderfully inclined to see all that is good and honest, and have an eagerness to learn." Griffis, who visited Kioto in 1873, says: "No people are more courtly and polished than the Japanese; . . . the citizens of the Mikado surpass

all others in Japan in refined manners and graces of etiquette." As to their suspiciousness and lack of mutual confidence or candor, this is not a defect peculiar to Japanese more than to other idolatrous nations. Mutual confidence is not a fruit of idolatrous religion and civilization. After residing among them for some years, the writer is inclined to say that the Japanese are quick-minded, lovers of the beautiful, polite, brave, patriotic, eager to learn, but extremely self-conceited and rather suspicious. For a delicate sense of propriety and gracefulness of manner, they probably have no equals in the world. In the absence of aroused passion or strong prejudice they are very kind-hearted; and personally the writer has been well treated by them and holds many of them as his dearest friends. When anger is aroused they are rather vindictive and cruel, judged by our standards. This is due to long centuries of feudalism, which not only justified but enjoined the taking of revenge upon an enemy. Of one of their marked characteristics, the passion for the beautiful, we shall speak later when considering their fine arts.

II. MODES OF LIVING AND WORKING.

Their ways of living are quite different from ours. They do not live in town and *country* as we do, but in town and *village*. No separate farmhouses are seen there, but in villages they dwell, with the surrounding neighborhood divided into little farms of from one to five acres. The streets are narrow and for the most part without pavements. Houses are built right on the street, or, if a rich man's house, it is built in a large yard cut off from the view of the street by a high wall and a great gate. In Tokyo some wide streets with pavements have been laid out recently. The houses, made

JAPANESE HOUSE.



of wood and plaster, are low and covered with tiles or with straw thatch.

The roof is usually not steep, and the rafters always extend at the eaves two and a half to three feet beyond the walls. Upon the rafters are laid down thin sheeting, and upon this sheeting mud is laid about two and a half inches thick, and in this soft mud the tiles are laid. These tiles, of burnt clay and of iron color, are as wide as a man's double hands, are slightly convex and have a flange on one edge and a groove on the other. They make a very cheap, durable, and pretty roof. If the roof is of straw, the straw is laid on six inches thick and fastened at the comb by bundles of straw bent into a half curve, laid on crosswise and fastened with strong cords or tough root rope. Whether of tile or thatch, the lack of chimneys is noticeable. For smoke escape there is left in the roof a square hole that may be closed with a wooden lid when it rains; but if the roof is of thatch, the smoke escapes through the gables and under the eaves. Now that the house is under roof the walls are next to finish. First, instead of lathing nailed on to the studs or posts, bamboo splits are wattled in between the posts, and tied with strings. The mortar is then put on and finished with white plaster. If it be a poor man's house, there is no white-plaster finish of the wall, and the most of them are very poor. On the outside the walls are plastered in the same way except that, for protection against the rain, there is a weather-boarding from the ground six feet upward. These boards are charred to make them last, and, on account of scarcity of timber, are very thin, and nailed on in upright fashion. With eaves extended at the top, and this boarding at the bottom, the plastered or stuccoed walls last a long time against wind and rain.

With no chimneys and small windows, how to get sunshine and ventilation was an important question in the evolution of the Japanese dwelling. To get the warm sunshine, all of one side (the south side, if possible) and a part of another side of the house are made moveable—that is, sliding doors about six feet by three,



INTERIOR VIEW OF JAPANESE HOUSE.

are set up side by side, all running in a groove above and below; so that in daytime all are slid back into a large upright box at one end of the house. These sliding doors are called *amados*, and in an ordinary house number from twelve to twenty. At night these doors are all put in place and the whole side of the house closed up. Every morning the first thing done

is to slide back the *amados*, otherwise the house would be very dark, and in summer hot, for the windows are usually small. Now just inside a narrow veranda is another sliding partition made of slender frames covered with transparent paper, or, as in the cut, filled in with glass. These are called *shoji*. If when the outside *amados* are slid back, it is too damp or windy, the *shojis* remain shut; if it be both bright and warm, then both *amados* and *shojis* are pushed back, and you sit inside the house looking right out into the open, and enjoy the fresh breeze or the scenery. By this arrangement Japanese houses are delightfully cool in summer, but disagreeable in winter.

Suppose, now, you are going to visit a Japanese house. You first go through a low, slatted, double sliding gate into a small vestibule. The floor of this vestibule is cement or clay packed hard. To the one who appears to receive you, you make a low bow, and are invited to come "honorably up higher." This means that the house floor is about two feet above that of the vestibule. Giving humble thanks and leaving your shoes, you get up on the floor, and soon observe that everywhere it is covered with a slightly yielding thick matting, laid down in pieces six feet long and three feet wide. You notice, too, that there are no fixed wooden or brick walls dividing the rooms, but that the sliding papered frames (*shoji*) just described, serve for partitions between them; and that these, easily taken out, would throw almost all the house into one room. When you look around you are surprised to see no chairs, tables, or other furniture like ours. You observe too, the lack of fireplaces and stoves for heating, but instead you see in the center of the room the *hi-bachi*, the fire box or brasier, with a handful of charcoal

slowly burning. Sitting around this *hibachi* upon mats on the floor, you warm your hands and wrists, and as for your feet you keep them warm by sitting on them like the Japanese do—if you know how. You leave your shoes in the little vestibule because the Japanese do not sit on chairs or divans, or sleep on bedsteads (only a few use our furniture now), or sit at tables as we do; but for sitting, writing, sewing, eating, sleeping, etc., they get right down upon the thick matting. In order to keep this perfectly clean, the shoes, with dust and dirt, must not be worn indoors. Should you be invited to a meal, you discover no common table with chairs set around for the whole family. While eating, each one sits on the floor behind his little stand six inches high, and receives his bowl of rice, drinks his tea, eats his fish, and bits of vegetables without knives, forks, or spoons. Instead of these, two slender sticks ten inches long are used; and you would be surprised to see how dexterously these chopsticks are used in picking off the meat of the fish, etc. The tea is taken without milk or sugar, and serves at meals for coffee and milk. And should you be invited to stay all night, you do not sleep on a high bedstead but on a single pallet made down on the matting. During the day the bedding is kept in a closet with sliding doors, called the “push-put-in-place.” The pillow is not a large, unhealthful thing made of feathers, but is like a lady’s hand muff stuffed with cotton, or a wooden piece three inches high and ten long placed under the neck. As the Japanese are a cleanly race, every house except the poorest has a bath and closet.

Traveling by Kago and Jinrikusha.—In feudal times the common people walked; the upper classes rode in *kagos* or sedan chairs. To a foreigner the sitting be-



TRAVELING BY KAGO.

comes very irksome, if not painful; but the Japanese, accustomed to bending their legs under them, and sitting on their feet from childhood, can ride all day in such a bamboo chair without great discomfort. The chair is swung to a pole borne on the shoulders of two men, one in front and one behind. The Kago is still used for travel across the mountainous parts of the country. Since the revolution, the jinrikusha has been invented and introduced, and is now in all but universal use among the middle and upper classes. It was the invention, it is said, of a foreigner in Shanghai. Jinrikusha means, literally, "man-power-wheel," and, as seen in cut, is a small two-wheeled vehicle with springs and top, drawn by a man. This is a very convenient way of travel, but it is hard upon the coolie who pulls it. When the road is level and hard, the man can trot along at a lively gait, but when weather is bad and roads are heavy or hilly, such a life is very hard to the pulling man. Indeed, it is said the average life of the jinrikusha man is not more than ten years. In the cities there are jinrikusha stations where you may engage fare to any place in the town at an average rate of seven cents per hour; if out of town and the distance is long, you may travel by relays. But in either case be sure to make your bargain well understood before you start, otherwise you will surely have trouble at the end.

Japanese Doctoring.—To-day they have medical colleges and study the Western system of medicine, but until recently the Chinese system was in vogue. This was a mixture of science and superstition, or physic and sorcery. As among so many other old nations, the "medicine man" was a sacred person or priest. In the first place the whole theory of diseases was based upon certain teachings of Chinese philosophy as to the



JINRIKUSHA.

male (yo) and female (in), principles in nature, the positive and negative. When these two principles are not in right balance, then people got sick.

The doctor was a great man, and when called came in considerable state in his kago. Tea was at once offered. With no watches or thermometers, pulse and temperature were taken after a fashion. The point in the different pulses indicated had something to do with the two principles above mentioned, and the question for the doctor to decide was: Which one has got the upper hand? The examination finished, and the hands washed to purge away the impurity of the disease, the doctor was offered refreshments. There was no fee for the visit, but the doctor lived by selling his medicines. The drug store had not yet separated from the doctor's office.

The medicines were made of herbs and the organs of animals or insects. Powders, pills, and decoctions were made of plants. The brain, heart, liver, and other parts of insects, frogs, lizards, and quadrupeds were dried and reduced to powder, and in this form were supposed to have great healing virtue.

Acupuncture with a very fine needle were also practiced, especially for pains in the stomach and bowels. The number of punctures ranged from one to twenty, depth from one-half to three-quarters of an inch. Massage was also practiced by a guild of blind men, who made their living rubbing the skin and kneading the muscles. Massage was recommended to persons fatigued from walking, or suffering with back ache, rheumatism, etc. Until 1870 the blind shampooers, a guild extending all over the land, with one office in Kioto and another in Yedo, was divided into several grades and each required examination and fee. The organization is not now so flourishing, still the melancholy whistle of the



JAPANESE DOCTORING.

blind shampooer, as he slowly feels his way along the street, night or day, with staff in hand, is often heard. Very skillful in rubbing the body, their one mistake is rubbing downward instead of upward.

Another remedy used for many ailments was the *moxa*. Little bits of dried plant, which we call mugwort, are rolled up into a ball or cone and then ignited and applied to the body. Moxa was applied for fainting spells, nose bleeding, rheumatism, and a hundred other ailments. The burning of the moxa upon the naked skin is painful, and hence was sometimes used as a punishment for bad children. Little black spots are often seen upon the legs and backs of coolies, showing that the moxa is still much used.

Merchandising.—The accompanying cut gives a fair idea of a Japanese dry goods store. The two young men are clerks; one is calculating with the *soroban* (abacus) the cost of a piece of goods which the lady seated near wishes to buy. In Japan, as well as China, the abacus is always used in making calculations, even the smallest; and while they are very quick and accurate in casting up figures with it, without it they are at a great loss. All of the clerks are sitting, with legs bent back under them. One is surprised the first time he enters a Japanese shop (store) to see the merchant or his clerk sitting upon the matted floor and apparently indifferent to the selling of his goods. There is no polite usher at the door to invite you in and inquire what you wish. Nor does the clerk rise to receive you or inquire what you wish; you yourself must ask for what you wish to see. In Japan there are no great stores as in America, they are rather little shops or stalls. It is the custom of the merchants to procure young boys as apprentices through a go-between, whose business it is



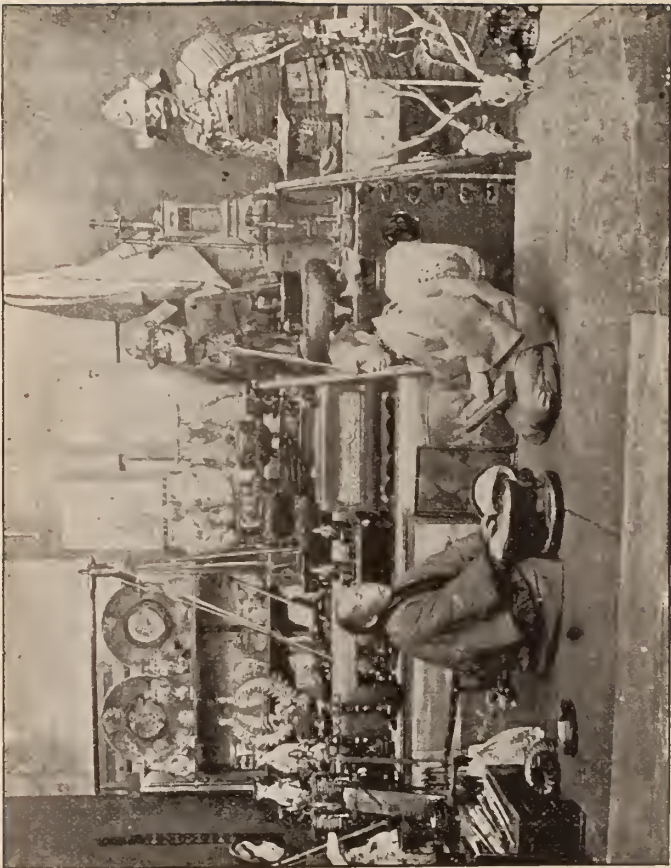
DRY-GOODS STORE.

to find employees and bring them to their employers. After years of service, the master raises them to the rank of clerk, and if still faithful and capable frequently adopts one of them into his family and gives his daughter in marriage, or sometimes gives him a little money and sets up a branch shop or store bearing the same name as the master or father-in-law.

Among those people the same domestic and economic conditions exist to-day which obtained several generations ago among the English-speaking nations—that is, in the same dwelling the master, his family, and apprentices reside, the goods are on sale in the front room or stall, while in the rear they are being manufactured. The store, the shop, and the family dwelling were one and the same place.

STRANGE WAYS.

In matters of etiquette and form they are quite different from us. The left, not the right, is the side and seat of honor. White, and not black, is the appropriate color of mourning at funerals. We teach our children not to make a noise when sipping milk or water, but in Japan noise with the lips and breath when drinking is a mark of polite appreciation. With us, women must be given preference, but with them the women must give preference and particular politeness to the “lords of creation,” for it is not proper in Japan for the gentlemen to be humble or give precedence to “weaker vessels.” Again, the order of the family and given names is directly the reverse of ours—for instance, John Smith in Japan would be Smith John, and the titles such as “Mr.” “Rev.” and the like are placed after the name, so that Prof. Jones would be Jones Prof. The title “San,” meaning Mr., Mrs., or Miss, has become a



CURIO STORE.

well-nigh universal title applied to noblemen, gentlemen, women, and servants alike, hence we are continually hearing such terms as "Physician Mr.," "Wheelman Mr.," "Cook Mr.," and even "Baby Mr." It is said that when the steam cars were first brought into the country some of the simple-minded country folk, thinking them to be a thing of life and power, called the cars "Steam Car Mr."

Their mental operations, as seen in the way they say things, are quite different from ours; for example, the preposition in English is a post-position in Japanese, for it always follows the noun, hence they say: "Go up mountain into." In short the order of thought in a Japanese sentence is in general the direct reverse of ours, so that in translating Japanese into English it is well to begin at the end of the sentence and go backward.

With us it is not considered polite to speak much or too well of one's self, but we do not carry it to the extreme that the Japanese do; for they, in speaking of one's self, his family, or concerns, must use humble and depreciatory language, whereas for the person addressed honorifics, longer forms, and even different words must be used; for instance, *my wife* must be designated as an ugly dunce of a thing, *my son* as a stupid fellow, but *your wife* is an honorable lady, and the like. In fact in polite language *my son* is translated by a different word from *your son*. Foreigners are frequently perplexed to find a suitable word to apply to their wives so as not to offend the tastes of the Japanese nor violate their own sense of what is due their wives. As to saying of my head that it simply aches and of *your honorable* head that it aches or angustly suffers we foreigners have no sort of objection, but when it comes to speaking of our wives as stupid things we must draw the line.

Still further we notice that the Japanese way of working is often different from ours; for example, when we first went to Japan we were surprised to see so many sitting down on the floor or ground when at work. We observed blacksmiths as well as coopers and tinkers sitting down flat on the ground. When passing one on the street they turn to the left; the carpenter pulls his plane and saw instead of pushing it. In many other ways one is frequently impressed with the fact that he is in the midst of a people of different modes of thinking, feeling, and acting; in fact, a civilization far removed from ours. And yet their hearts and their needs of soul are quite the same as ours.

III. RANKS AND CLASSES OF SOCIETY.

During the Tokugawa period the ranks and classes of society were somewhat as follows:

At Kyoto.	I. <i>Tenshi</i> (Son of Heaven). Emperor..... II. <i>Kuge</i> , Court Nobles.	{ Nominal ruler, fount of honors, head of national religion, considered divine, even before death.
At Yedo.	III. <i>Shogun</i> IV. <i>His Nobles</i> .	{ Actual ruler, with authority of a king; his relatives, with their retainers, hold fief lands as his vassals, making a standing army of 80,000, the "Hatamotos" (under the flag).

V. *Daimyos and Their Families*.—The ancient nobility were allowed by Shoguns to keep part of their lands as territorial lords.

While the Shogun had his own guards at his capital and kept his own garrisons in the Osaka and Kioto castles, from his own family, clan, and vassals he chose officers and advisers for the government; the Daimyos were also recognized by appointing from the eighteen great daimyates five of them as his Great Council, and three others as a Second Council.

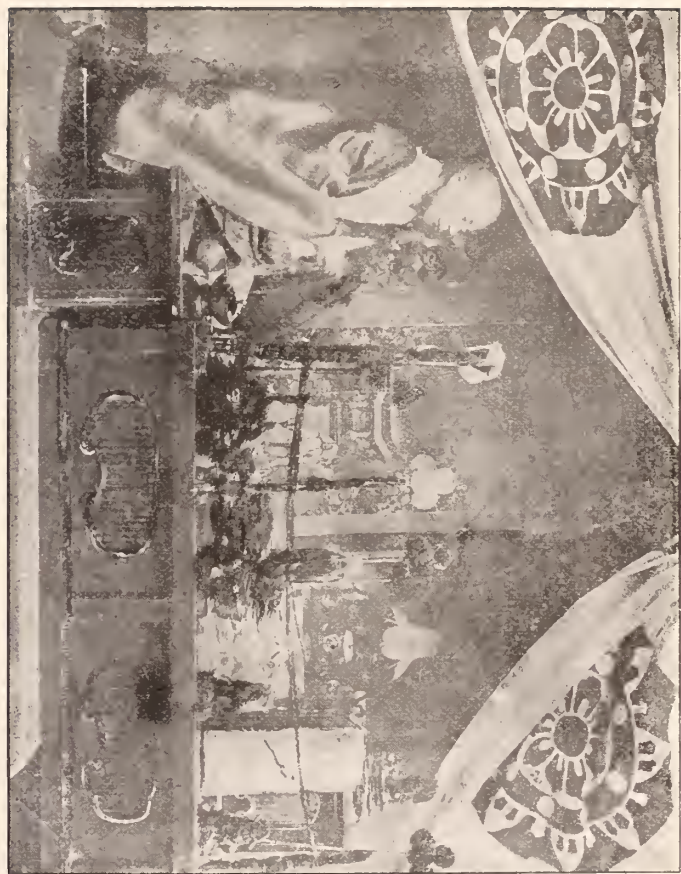
Each Daimyo had his own castle, his bands of Samurai, and his feudal revenue estimated in rice, according to which he paid tribute yearly to the Shogun. For example, Satsuma had a revenue of 710,000 *koku* of rice, the amount of yearly rent from his land. They were allowed to control the affairs and people within their own domains pretty much at will. But certain restrictions were laid upon them, respecting the increase of their lands by marriage alliances or purchases, consent of the Shogun being required. And as a mark of vassalage they were required to spend a part of every year in their *yashikis* surrounding the Shogun's castle at Yedo. The coming of these territorial lords from all parts, with their proud princes and demure princesses, their long train of armed Samurai and servants, brought eclat to Yedo.

No other capital in the world enjoyed such a thing. This explains why, in the older geographies, Yedo was named the largest city in the world. As the time came around for the Daimyos to leave their country *yashikis* and go up to the capital, we can imagine what a stir there was, and how the towns and taverns along the highways would be decked out to honor the great *Tonosamas*. And when these nobles with their families, borne

in lacquered litters and attended by their armed guards, were all entering the great military capital, the stately processions and equipages must have presented a brilliant and impressive scene.

VI. *The Samurai*.—These were the haughty military gentry and scholars of the clan, an exclusive hereditary class. They were the guards of the Daimyos, for whose defense and honor they were always ready to shed their blood. They had no other business than serving their lord, and keeping the common people in subjection, and were fed from their lord's store of rice. During this long era of peace (1638–1854) their time was spent in fencing, tournaments, and other military sports, hunting, attending drinking bouts, and studying certain books. Each one wore two swords, a long and short one; the long one either for the defense of his lord or to slay his own enemy, the short one to take his own life in certain emergencies. They were supposed to be ready always to protect the weak and innocent and to die for their honor. The ruling class for so many generations, they naturally fell into the habit of despising all below them, and oftentimes treated them roughly. They despised trade and money. “The sword is the soul of the Samurai” well expresses the character of that class, and accordingly the nation has a fearless, warlike spirit.

VII. *The Priest Class*.—Among most of the older nations priests have ranked next to the king, but in Japan the foreign religion of Buddhism pushed aside the native Shinto cult, whose head priests were of the imperial family. Some of the chief abbots and head priests among the Buddhists were of noble blood, yet as a class they were below the Samnrai. Buddhist priests were supposed to be without wives or children.



A BUDDHIST PRIEST AT PRAYER.

Boys intended for the priesthood, many of them orphans or sons of very poor fathers, had to live with the priest in the temple as his servant or assistant. Occasionally the son of a noble or prince of the blood was set apart for a priest. During the Tokugawa period the priests held subordinate rank as government officials; but fell into considerable disrepute on account of their sloth, ignorance, and immorality. The general superintendent of the Shinto shrines was a noble of the imperial house; and the Shogun as patron of Buddhism had a nobleman appointed primate of the Buddhist temples throughout the country.

VIII. *The Common People.*—They were divided into three subclasses, each lower than the others. *They were not permitted to bear family names.* (See “History of the Empire of Japan,” p. 341.)

1. Farmers stood in higher rank and honor than artisans and traders. From ancient times dependent upon agriculture and fishing, and influenced by the example of the Chinese, the Japanese held tillers of the soil in the first rank among the commons. Being below the Samurai, the farmers were not allowed to wear swords, to bear family names, nor intermarry with the higher classes. They were, in fact, serfs of the soil and under the control of the lords. Outside the castle towns, the whole community dwelt in villages, and the peasants were ruled by three classes of officials: The village elder or mayor, the chief of the five families or streets, and the representative of the five men. The whole village being divided off into streets of five families, and these subdivided again into groups of five persons, all the affairs of the village, and of their little farms in the neighborhood, their conduct, etc., were intrusted to these three officials. All matters of petition and appeal to the Daimyo

or lord of the manor were in the hands of the village elders, and regulations of land, taxes, irrigation ponds and ditches, and all demands coming down from the lord passed through them to the people. The village elder was a great man among the Japanese commons. If any matter of complaint or petition for relief concerned the whole daimyate, then all the village elders acted in a body in behalf of their villages. Sometimes the lords were very oppressive and ground their tenant serfs into poverty. A notable instance of this is given in the story of the Ghost of Sakura (Mitford's "Tales of Old Japan"). Sometimes when their misery became unbearable and the village elders had failed to get a hearing at their lord's gates, the people turned out *en masse* in their desperation, dressed in grass rain coats, with sickles in their girdles instead of swords, and bamboo poles upon their shoulders, and marched in a body to the gates of their lord's yashiki. For this boldness they may have to pay a few of their heads, but they have made up their minds to die, for their wives and children cannot live as things now are.

The farmers dwelt upon their lords' lands as hereditary tenants of the soil, paying as a rule forty per cent rent yearly—sometimes fifty per cent. The average amount of land ranged from an acre and a half to five. Farm laborers received, besides food and clothes, a yearly wage of from \$9.50 to \$37. Hired laborers rarely got to eat of the rice which they cultivated. Their staple food was millet, sweet potatoes, etc. On festival days and anniversaries they received, as a rarity, buckwheat and barley. During the Tokugawa period the peasant farmers fared better than during the previous periods; yet, even in this long, peaceful period, they were serfs of the soil and had a hard lot.

2. The artisan stood in a class next to that of the farmers. Each handicraft being handed down from father to son for generations, it came to pass that some of them became very skillful in certain productions. The mechanics, like the peasant farmers, were serfs of their native village, and could not move from place to place, nor cross the boundaries of their lord's domain without his permission. Under certain restrictions they were allowed to form guilds, and each guild had its own head man, and the members wore a certain letter or other device woven into their outside garments.

3. The trading class was still lower than the artisan. In fact, the mercantile class as we know it was hardly existent in those days. The traders were only small shopkeepers, peddlers, hucksters, not merchants in the modern sense. Not only the Shogun, but the great Daimyos as well, had their own warehouses and agents, and ordered direct from the manufacturer, or themselves manufactured such things as were needed. There was little need, therefore, of the middleman, who stands between producer and consumer, buying from the one and selling to the other. These facts show how the mercantile class was not important in those times, and how trading people were lower in the social scale.

4. The *etas* were an outlawed, outcast people, away below all the above-mentioned. Indeed, they were not accounted as having any social rank whatever, for they were not even regarded as men. Their origin is obscure, some believing them to be descendants of the Koreans, captured slaves; others, that they are the enslaved remnant of the ancient Ainus. They were restricted to the following kinds of work, considered exceedingly degrading: butchers, tanners, body burners, executioners, and scullions of criminals. If an eta entered a

house of any true Japanese, it would at once be polluted; hence they were required to live apart, as if they were social lepers. We are glad that, after the revolution, the Emperor granted them standing room as human beings and citizens along with his other subjects. Of course the shadow of the feudal system still rests upon the whole fabric of Japanese society, and it cannot be expected that the old lines of exclusion between classes should be wiped out at once.

IV. CUSTOMS AND MANNERS.*

In matters of etiquette and form the Japanese were punctilious to the last degree. Every form must be strictly observed, and many things which we do in an informal way they do with due form and ceremony. Special regard was had to precedence of class, rank, and age. Just as it was among the European nations in feudal times, so among the Japanese now; insignia, office, and rank count for much. Sometimes the airs and dignity of a petty official are simply ridiculous in the eyes of foreigners. The lower classes or ranks in official circles must be careful to pay court to the higher. The due respect of inferior to superior, of younger to elder, of vassal to lord, was all-important in old Japan. This was also a part of the Confucian code brought over from China.

The etiquette of salutation and taking leave will illustrate our point. On the street a simple low bow and lifting the hat, if one is worn, is sufficient when acquaintances pass each other without stopping. If they stop, then the bows must be lower and more deliberate, and must be repeated, interspersed with polite inquiries and references to the weather, etc. The infe-

* Cf. "Mikado's Empire," p. 204.

rior is of course more polite and deferential, in every movement as well as in language. Even on the street the one proposing to pass on must be careful to beg pardon. Each is supposed to be at the service of the other, and besides is delighted to be in the presence of his friend or superior; hence it is impolite to appear to be in a hurry in passing on. In short, to be in a hurry, except on business for one's superior or lord, was always a breach of good manners. Dignified, slow, and measured movements were the outward marks of a gentleman and a scholar. If the salutation is indoors, then it is always more elaborate and decorous. Indoors the parties are, of course, down upon the floor, and so, being in a kneeling or sitting posture, the bows must be lower and salutations more elaborate. If marked respect is intended, the bowing is low enough to touch the floor with the forehead; meanwhile, thanks for some attentions or kindness received in the past must be made in words of grateful humility, and apologies for former rudeness, or for not making an earlier call, must be offered. Shaking hands was never practiced until recently, nor was kissing ever considered good form.

Tea is always served to guests. The guest, entering the guest room, stops at the lowest mat, the mat nearest where he entered. The host will insist that he come up higher—that is, nearer to the tokonoma, the raised dais, or place of honor. The guest's good breeding and proper regard for the rank, age, or position of his host will decide how far up he should go. Almost immediately after he is seated a clapping of the host's hands brings the servant with tea canister and cups. The hibachi and kettle are probably already in the center of the room. The host then proceeds to make and serve the tea, which the guest receives with a low bow and

thanks. The tiny teacups, upon small oval-shaped saucers, are presented and received in polite, prescribed form. The tea is brought to the lips and sipped lightly, but with noise, the noise indicating appreciation. It is impolite to take more than a few sips, and the same is true of sweetmeats. In leaving, however, the sweetmeats, done up in white paper, are offered, and the guest puts them into his sleeve, with thanks. In preparing the tea, setting out the cups, and presenting to the guest, the point is to make every movement count, but it must be done with ease and grace and as a matter of natural habit. Any unnecessary movement or awkwardness, in any polite or ceremonial intercourse, is a breach of good manners. No sugar or milk is served with the tea.

Birth and Rearing of Children.—We speak only of customs observed by high-class people. It is the custom to dress up the newborn babe in beautiful clothes, and it is fashionable to put on a cap. On a certain day the mother takes the child to the temple, where the shaven priest gives to it a charmed name. On the seventy-fifth or one hundredth day the baby linen is left off, and this day is kept as a holiday. On the one hundred and twentieth day the weaning ceremony is observed. It is not the actual weaning from the mother's breast. If a boy, the child is presented to the sponsor or weaning father, who, receiving it upon his left knee, takes rice which has been offered to the gods, dips his chopsticks thrice into the rice and places it in the mouth of the child, pretending to feed it. The same is done with five rice cakes. This over, the child is handed back to his parent or guardian, and the sponsor presents three cups of wine, drinking himself and offering to the child. After this the child receives a



THE BABIES AND THEIR NURSES.

present from his sponsor. Dried fish is then brought in and there is more passing of the wine cup. A present is made by the babe to the sponsor, and then a family feast is spread, according to the means of the family. If the child is a girl, then the sponsor is a woman. From the fifteenth day of the eleventh month of the third year two locks of hair, one on each side just in front of the ears and one at the back of the head, are allowed to grow. Up to this time the whole head has been kept shaven, but now the ceremony of the hair cutting takes place. On this occasion also a sponsor is chosen, and seven prescribed articles are brought on a large tray: comb, scissors, thread, seven rice straws, etc. The child is placed facing the point of compass supposed to be lucky for that year, and the sponsor with scissors makes three snips each of the hair upon the two temples and the center. Then follows certain emblematical tying of hair, drinking of wine, and so on. On the fifth day, eleventh month, fourth year, the child is invested with the *hakama*, the loose trousers worn by the Samurai. The child on this occasion receives a dress of ceremony embroidered with storks, tortoises, fir trees, and bamboos. The stork and tortoise symbolize long life; the pine tree, an unchanging heart; the bamboo, an upright and straight mind. In the fifteenth year, a lucky day being chosen, the most important ceremony of all takes place: that which places the son among full-grown men. A person of virtuous character is chosen to perform it. A tray and earthenware wine cup are brought, whereupon sundry ceremonies of drinking wine, and cutting and tying up the hair after the fashion of a man are performed. It is on this day he receives his name—*i. e.*, his name as a man. A high-class man of the olden times

had three names: (1) his real name, known only to the family and intimates; (2) the child name, known only to the community; and (3) the man name. The man name is frequently changed, as was the custom in Bible times.

Schooling.—In the old times learning to write Chinese characters was the principal part of a child's education, and required years of diligent application. Only the children of the upper classes had leisure enough for this. The schools must have been noisy, as the children had to sing out the characters as they wrote them stroke by stroke, to prevent them from talking or meddling with one another's tasks. During the Middle Ages education was in the hands of the Buddhist priesthood. The temples were the schools. The accession of the Tokugawa Shogunate (1603) brought a great change. The educated classes became Confucianists. Accordingly the Confucian classics were held in great honor, learned by heart, commented upon as carefully as in China itself. Besides the classics, instruction was given in Chinese history, Japanese history, and literature. Education, as a rule, was confined to the military and noble classes. The women of course got less.

Marriage Ceremonies.—The marriage ceremonies were various, depending upon the rank and means of the family. As it was in Bible times, the choosing of a wife was a matter arranged by the parents through a "go-between." The young men and maidens of America little realize what extraordinary privileges they enjoy. Such liberties as pleasant walks, drives, accompanying one's sweetheart to church or public entertainment, or spending an hour in the parlor with a young lady friend is unknown in Japan. According to Japanese etiquette, a girl from the early age of ten

must not associate or play with the boys, but only with the girls, and must not talk to any young man except her brothers; and as for receiving a gentleman friend, never! When going out she is always accompanied by her mother or maid. Marriage in Japan could not, as a rule, be for love, for the reason that the young man and lady have little or no acquaintance with each other before betrothal, probably having not so much as spoken to each other. So that such a thing as a young man seeking the heart and hand of a young lady whom he loves is little known among that people. The only exception is where a young man has seen a young lady upon the street with her mother and thinks he likes her, though probably he has never spoken to her in his life. He may place at the entrance to her house or apartments a flowering plant in a pot. If it is left to wither, he knows his hopes are vain; if it flourishes, he knows that her parents are willing to entertain negotiations for the betrothal of their daughter. The next thing is to get his father to send the "go-between" to see about it. But even in this case the rigid rules forbid the romance and pleasure of courtship. Not even by correspondence is the young man permitted to address the young lady. It is only among the lowest classes that there is freedom of the sexes.

After the "go-between" has found a suitable young lady for the son of his friend, an opportunity is sometimes given by mutual arrangement to get a look at the girl he has never seen. This meeting is called the "look-at-each-other meeting." There are three occasions for this: at the home of the girl, upon the bridge, and at the theater. But in each case the father or mother is present. In fact, the girl is so bashful she could hardly speak to the young man even should she

desire to do so. But there are thousands of cases where the arrangements are made without consulting the young people. In such cases, alas for the young man who knows nothing about the girl who is to be his wife, except what the "go-between" or parents may tell him! Is she fat or slender, pretty or ugly, smart or stupid, good-natured or sharp-tongued? Alas also for the girl who knows as little about the man who is to be her husband! It is nearer the truth to say that love is not known in Japanese marriage till afterwards, and in many cases never. Marriage is for another motive, the perpetuity of the family name. In feudal times no greater punishment could befall a family than to become extinct. Hence the one aim of every girl is marriage, and the one supreme qualification for her mission is amiable obedience. This universal desire to perpetuate the family name led to the custom of adopting a son in case no son is born in the house. Frequently the adoption takes place early, and the adopted child is at once betrothed to the daughter and both are brought up together. The custom of adoption prevails from the imperial family down, and complicates names and kinship. Many a Biblical scholar, discussing the question of Christ's genealogy as given by St. Matthew and St. Luke, might learn a few useful things were he to study more carefully the subject of family succession and adoption among Oriental nations. Some so-called "difficulties" would disappear, for the difficulties lie not so much in the genealogy as in the mind of certain scholars.

As a rule children are not betrothed so young as in India, and yet in most cases years elapse before the union is consummated. If the girl be ugly, stupid, or very poor, her parents may have to wait a good while

before receiving proposals for her betrothal. After the fathers on both sides have agreed to the betrothal the next step is to seal it by exchanging presents, which consist of wine, dried fish, and a silk robe. The day selected for the wedding must be a lucky day, there being certain days on which no Japanese would be willing to be married. When the fixed day comes around the bride sends beforehand, by her own maids, whatever she is to take to her husband's home. It is said there is considerable expense for a wedding outfit of dresses sufficient to last her for many years. A proverb says: "Though a man be rich, if he have three daughters he will become poor in marrying them off." Weddings in Japan never take place in the morning, but only in the evening. Again, with us the bridegroom joins the bride at her father's house for the marriage, but in Japan the bride is brought in a sedan chair to the house of the groom's father. A little fire having been kindled at the door and matting spread upon the ground, she leaves her father's house and enters the closed sedan chair, borne upon the shoulders of men. Her parents, the "go-between," the retainers of the bridegroom who are sent to welcome her, and a few servants follow. The servants carrying presents to the groom's family bear brightly burning lanterns with the crest of the bride's family upon them. The bride will be treated by her husband's servants according to the presents, hence her father sends presents to every member of the groom's family, servants included. The marriage ceremony in olden Japan was not celebrated by priests with prayers, vows, and blessings. It is not a religious but a domestic and social function.

Briefly the marriage is as follows: The wedding room is always decorated, especially the *tokonoma*, with

pine, bamboo, and plum blossoms in vases, and three picture scrolls hanging on the wall just behind the tokonoma. In the middle of the room is placed a white wooden table and upon it an artificial dwarf pine, and at either end an old man and woman—dolls dressed in ancient style. This decoration signifies wishes for long life and prosperity to the couple. The moment having arrived, the groom is seated upon a mat in front of the tokonoma, the seat of honor, waiting in a solemn manner; his bride then enters, moving slowly and gracefully, takes a seat next to him; and then the “go-between sit down in front of the couple. By the bride’s side sits two married ladies or two little girls. The bride is dressed in a long white silk robe, heavily interlined, over an under dress of white, with a thick white veil that falls down upon her as a mantle. Generally a lady’s sleeve is one foot four inches, but the sleeves of wedding dresses are two feet five inches; and the silk sash, richly embroidered in gold, is eleven feet long and is wound around her many times. Her *tabi*, “half hose,” with divided big toe, are also of white silk. Says Mr. Tamura, from whom these points are quoted: “Any Japanese lady dressed in this way will be pretty, becoming, and attractive.” The groom also wears the ceremonial dress made of silk in colors according to his rank. All being quietly seated, two voices singing a low Japanese song will be heard from the next room, and this will continue through the ceremony. A low white wood stand is now brought in bearing three flat cups placed each upon the other. This being placed in front of the bride, one of the bridesmaids pours a little saké from a wine jar decorated with two butterflies. The smallest of the cups being passed to the bride, she takes three sips and hands it to the groom; then



WEDDING CEREMONY.

follow the second and third cups. During the passing of these cups, perfect solemnity prevails, because the drinking of the saké together signifies that the couple will share both joy and sorrow. When the third cup is drunk the "go-between" announces to the parents and friends that they are properly married.

A great feast is now spread in the same room, and the bride, having retired to change her dress, reappears and sits by her husband's side with uncovered face. This is the most elaborate and expensive of all their feasts. Meanwhile everybody comes and bows down before the couple, making congratulations. Wine cups are exchanged for further good wishes by parents and relations. At this feast clam soup is always served. The feasting continues to a late hour; and when all are gone, and the couple have retired to their room, another cup of wine is exchanged between them in the presence of the "go-between's" wife, and this ends the ceremony. The reader has doubtless noted the important part played by the "go-between" all through from the betrothal to the end. For this he gets no fixed fee, but is handsomely rewarded with a present; and if he does not get what he thinks he ought to have had, he will come often to borrow money.

The married woman changes her name, the new name being registered in the government office. Other changes mark her now as a married woman. First, she changes the style of her hair. There is but one style for a married lady. Japanese women did not dress their own hair, nor do they do it now, but pay a hair-dresser from two to eight cents per week. They never wear bonnets or earrings, but hair jewels, small combs of gold, silver, coral, or tortoise, often very costly and beautiful. Secondly, the married woman changes her

dress for one of grave colors. Married Japanese ladies never dress gayly like many American women do who are even beyond fifty years. However rich and costly the material, it is made up in the same plain and tasteful way as any other dress. The modest, elegant simplicity of a high-class lady's costume in Japan is worthy of admiration. Only women of bad reputation wear gay and flashy clothes. Thirdly, she must shave her eyebrows, to show that she is not single but married. This is certainly an ugly custom. Fourthly, she must blacken her teeth, which also disfigures the woman no little. The blackened teeth are explained to be a mark of subjection to her husband. This custom is now becoming obsolete.

There is no honeymoon for a Japanese bride and groom. They take no bridal tour; but from the very first the bride must rise early, see her mother-in-law and her father-in-law, and ask how they rested, etc.; and must mingle freely with the servants and make herself immediately useful in household affairs. The truth is, she has become a daughter and a helper in her mother-in-law's house. It is good form for the bride and groom to be at first reserved in manner toward each other in the presence of the family and not show much affection. She comes among strangers who are observing closely her every step, and she has to prove herself acceptable to the family by her amiable obedience. The trying circumstances of her case are explained by saying that, in a sense, she has married the whole family—that is, she must please them all, and obey not only her new husband, to whom she is a stranger, but her mother-in-law, father-in-law, and her husband's elder brother. After the seventh day she may make a visit to her father's house; but this over, she returns to her mother-in-law,

and does not go to housekeeping with her husband in a separate home. In a good many instances all will be sweet and lovely, but in many cases the mother-in-law exercises strict and rightful control (in Japan so considered) over her new daughter-in-law.

This leads to the subject of divorce. We would not make the impression that there are no happy homes in that land, but we do affirm that the position of the wife in Japan is by no means so desirable as in America. If the young wife fails to satisfy the demands and expectations concerning her as a member of her father-in-law's family, she may be divorced at once and sent back to her father's house. Among the seven causes for divorce, we mention: (1) disobedience to her husband's parents; (2) no child; (3) jealousy; (4) a sharp and gossiping tongue; and so on. Apart from all this, if her husband dislikes her, he may at any time divorce her. In some cases she is divorced because her mother-in-law dislikes her. Only two or three years ago the statistics showed that for that year the number of divorces was one-third the marriages! But even if the husband does not divorce his wife, he may have at the same time a sort of second wife, supporting her and visiting her in another place. Many other things might here be mentioned, but suffice it to say, the standard of marriage in Japan is low, and the wife's position would be considered very hard by our American women. Plurality of wives, or concubinage, brings poison and not peace into the home. In Japan, China, and other idolatrous countries these things have been practiced a long time.

Funeral Customs.—Originally the dead were disposed of by burial, but after 700 A.D. the custom of burning was introduced by Buddhist priests, and thenceforth both were practiced. There was in feudal times, and

still is, much difference in the ceremonials of different sects. We condense an account of a funeral as given by an eyewitness a long time ago. The body, carefully washed and head shaven, was dressed exactly as in life, and placed with head to the north upon a mat, in front of the *butsudan* (god altar) and covered with a white cloth. Food is offered it, and all the family lament. During the night candles are kept lighted, incense is burned, and a feast with wine drinking is given to the watchers and witnesses after the fashion of an Irish wake. At the appointed hour the priests come in to chant the prayers and readings, an assistant striking meanwhile with measured strokes a small gong. The sound of the gong mingling with the chanting of the priests produces an impressively solemn effect upon a foreigner at least. The eldest son and others of the family burn incense at this time. The body having been put into a tub-shaped coffin of white wood, placed in the tub in a sitting posture, is now borne from the house in a square bier or closed sedan chair, which is suspended from poles and carried upon the shoulders of men. The funeral procession is different from anything seen in our country. At the head move the men, some carrying flowers and evergreens, others banners and lanterns. Sometimes a large cage with doves is drawn upon wheels. These birds are to be liberated at the grave. Two tablets are carried after the bier with appropriate inscriptions to the dead, the date of his death, and the new name now given him by the priests. Following the tablets and bier, all on foot, or riding in jinrikushas, is the procession of mourners, servants, friends, and acquaintances, and the priest in robes. The mourners, bearers, and all female attendants are dressed in white. The mourners are hired women, according to Bible custom. The eldest

son wears a rush hat that hangs down upon his shoulders. At the neighboring mortuary temple further ceremonies by the priest are performed, incense is burned and obeisance made to the wooden tablet, mentioned above. After this the body is either buried or burned. If burned, it is taken to a furnace prepared for the purpose under a pavilion, in a hut, or in the open, where the fire is ignited by the son or nearest relation, the priest chanting a litany or hymn.

One thing painfully evident, and mentioned by Rein, is, that, while the priest and mourners conduct the ceremonies with outward solemnity, the rest of the company display strange lightness and curiosity. That sympathetic solemnity and silent reverence to which we are accustomed are lacking at a pagan funeral. Another strange circumstance is, that the seniors of the family do not attend the funeral of the juniors; for example, if the second or third son dies, neither father, mother, elder brother, nor uncle can go out.

The mourning period, formerly very long, was observed in three ways: by staying at home, by wearing mourning garments, and by abstaining from wine and flesh. For parents or for husband, the mourning garments were worn thirteen months; for a wife, ninety days; abstinence from flesh was for fifty and twenty days respectively. The inferior position of woman in the East accounts for the difference in the mourning period.

Government officials were excused from staying at home during the mourning period, and laboring classes mourned only three days. When a member of the imperial family dies a notification is sent through the land prohibiting music, singing, or the making of mirth for a certain period. The whole nation is supposed to be

in deep grief. Recently, when the Empress Dowager died, even singing in family and chapel worship ceased among the Christians during the prescribed time.

After the funeral, one of the inscribed tablets mentioned previously is placed upon the gravestone, under which the urn containing a few bones and ashes of the dead is buried. The other tablet is set upon the god altar in the house, and tea, sweetmeats, etc., are placed before it. Morning and evening food is offered, and lights are kept burning day and night during the mourning period. The whole household is supposed to pray before it morning and night. At stated times the priest comes to chant prayers, for which he receives a small fee. In recent times these usages are not so strictly observed. On certain days as the 7th, 14th, and 21st, and on the first and third anniversaries of the death, visits must be made to the grave to pray and to burn incense. Other customs in honor of the dead need not detain us further, except to say that on the 15th of July a yearly festival in honor of dead ancestors is kept. At this time the spirits of their dead forefathers are believed to come back and their *ihai* (ancestral tablets) are taken out of their cases and set in order, that food, consisting of fruits and vegetables, may be placed before them, incense burned, and flowers offered. On the 14th a regular meal of rice, tea, etc., is served to the tablets as to living guests. In the evening lanterns hung upon bamboo poles are lighted before each grave, and this is repeated on the 15th evening. On the 16th, before day-break, all the articles placed at the graves are packed into little boats made of straw with paper sails and carried in procession with music and loud cries to the water's edge, where, being launched on the waters, the souls of the dead are thus dismissed to return to their abodes. This

festival, called the "feast of lanterns," is still observed with great enthusiasm and display at Nagasaki. From the foregoing we see that ancestral worship is an important part of the religion of the Japanese.

Hara kiri means suicide by disemboweling. This revolting custom probably originated during the dark, warring days of the Middle Ages. In those cruel times every Japanese warrior knew that if he fell into the hands of his enemies in battle his head would be cut off, but before being killed some indignity would be heaped upon him which he would be helpless to resist; and the taking of his own life was the last desperate act to avoid falling alive into the hands of his victors. It came to be a universal custom for every Samurai to carry two swords, the short one for performing *hara kiri* in case of emergency. Starting in this way, it came to pass afterwards that retainers took their own lives under certain circumstances to prove their fidelity to their chief. If he had made some serious blunder, had failed to carry out some command, and thus brought defeat or disaster upon his chief, he purged himself of suspicion of treachery by dying from his own hand. There grew up gradually a code of honor, in which *hara kiri* had an important place. As it was in the days of the duel code in certain circles in our own Southland before the late civil war, so no Japanese Samurai could endure an insult, but must demand satisfaction; and if is not given, must avenge himself and maintain his own honor as a gentleman by slaying the man who had insulted him. But oftentimes, in avenging himself upon his enemy, he violated some law of the Shogun's government; and hence, as soon as he had slain his enemy he must take his own life, else be arrested and put to death by the government. Women, too, wives and daughters of the military

nobility, carried a halberd in their belts, and from their childhood were instructed how to use it. Several instances are on record of a vile brute being instantly killed by one of these women. Many are the cases, likewise, of lovers who, being prevented from marrying, or one of them being in danger of arrest for some fatal deed, preferred to die together than to live separated. As the years went on, it seems that the horror of death was less dreaded, and suicide became easier; hence disappointments and failures of divers kinds frequently led to this form of suicide. What was at first a custom became a privilege granted by the Shogun's government to the military class, consisting of Dainyos and their Samurai; that is to say, when one of them was guilty of a crime punishable by death, the privilege was granted him of dispatching himself in the presence of an officer sent to witness it. In this way he saved his honor as a Samurai, and prevented social disgrace from falling upon his family.

The most noted instance of this is the story of "The Forty-Seven Ronins." Ronin means "wave man"—a Samurai who, having lost his chief, is cast adrift upon the waves. The story of "The Forty-Seven Ronins" is a bloody but a heroic one. Their vassal chief, Asana, Lord of Ako, had been repeatedly insulted by Lord Kutsuke, his superior in rank, and, not being able to brook it longer, he drew his sword and attempted to kill him on the spot. This took place within the precincts of the Shogun's palace at Kamakura, and was therefore a mortal crime. The government sentenced Asana to death, together with forfeiture of his castle and the downfall of his house, but granted him the privilege of committing *hara kiri*. This he promptly did in his own mansion, in the presence of two officers, and his re-

tainers at once became ronin, vassals tossed to and fro without a chief. They were scattered, but before separating, forty-seven of them entered into covenant to slay their dead chief's enemy, and so avenge his death. To lull suspicion of their plot, they waited a year, and then on a winter's night in December suddenly gathered around Kutsuke's mansion, broke into it, overpowered his guards, found their master's hated enemy, and slew him. Cutting off his head, they marched rapidly to the grave of their chief, Asana, at a temple near Yedo. Washing the head at a spring near by, they presented it as an offering to their dead chief's spirit, the leader first, and then the rest of the band, burning incense.

Knowing that they must die, the leader engaged the abbot of the temple, giving him all the money they had, and said: "When we forty-seven men shall have performed *hara kiri*, I beg you to bury us decently. I rely upon your kindness. This is but a trifle that I have to offer; such as it is, let it be spent in masses for our souls." As they expected, they were sentenced to commit *hara kiri*, and handed over to four different Daimyos, who according to custom were to see the sentence executed. Their corpses were carried to the same temple, and buried in front of the tomb of their chief. When this was noised abroad, the people flocked thither to *pray* at the graves of those faithful men, and reverent hands still deck those graves with green boughs and burn incense there. The armor and clothes they wore have been stored in a room of the temple as relics. That occurred two hundred and fifty years ago, and yet it is a story very fresh in the admiration of the Japanese. Nor can we dissent from Mitford's words: "This terrible picture of fierce heroism it is impossible not to admire.



SENTENCED TO DEATH BY HAKA IIII.

As to the ceremony of *hara kiri*, much has been written. It is carried out in strict order of minutest rules and usages. For a description, as witnessed by Mitford at Hiogo in 1868, see "Tales of Old Japan," p. 356. We dismiss this disagreeable subject of *hara kiri* with one observation. Repulsive as the thing is to us, it proves that the Japanese esteem some things as more valuable than life itself. And though they were mistaken in thinking they had a right to put an end to life by their own hands, and may have been mistaken as to what those things were that they counted above life, we all agree that there are things worth more to us than bodily life. We will never lay violent hands upon our own body; but if in devotion to truth and duty—the service of God and our fellow-men—we have to die, let us die bravely.

In the olden times the Japanese were a sentimental and light-hearted people. The upper classes had plenty of leisure and plenty of chivalry. Work, hurry, and money, in those romantic feudal times, did not bother respectable people. The land is of volcanic origin, as we saw at the outset, and there have always been, and still are, many volcanoes, some active, some silent; but though these subterranean fires are always beneath their feet and liable to burst forth at any hour, they have always been merrily indifferent to their danger, and frequently go forth in picnic fashion to enjoy the sweets and beauties of nature. In spite of terrific earthquakes, floods, and pestilences, that from time to time come upon them, there has never been that prosy or serious feeling about life as with us. It is to be feared, however, that they are losing some of their light-heartedness, and will soon be addicted to hurry, bustle, and nervous anxiety to make money, like the Americans.

It has been said that Japan is the land of odorless flowers, songless birds, tailless cats, and babies that never cry—none of which is quite correct. The flowers have not the fragrance that ours have; still, the plum blossom, wild rose, sweet-smelling lilies, and cherry blossoms do exhale some fragrance. While their flowers are not so fragrant, the lack is more than made up by the keener appreciation of flowers by the Japanese. Beauty in nature, like truth in the Bible, is seen and enjoyed by those only who have the right kind of eyes. So fond are they of flowers and of nature, that according to the season they have been accustomed to celebrate for generations a number of flower festivals. When their favorite flower is in season multitudes take holiday and go forth in gala dress to spend the day visiting the gardens and orchards kept for the purpose in suburbs of cities and towns. The many tea houses and pavilions in or near the grounds afford opportunity for looking at the beautiful blossoms, meanwhile sipping tea and enjoying social gossip.

In the flower calendar there is:

1. The plum blossom—last of March to June. The plum, coming first, is greeted with joy. It introduces the spring with red and white, and that too while the branches are without leaves.

2. The cherry trees in April exhibit a wealth of blossoms in white and delicate pink tints. In and around Tokyo, and other places as well, they are planted in great numbers in gardens and avenues for ornamental purposes. These blossoms are double petaled and large, and viewed from a distance when in full bloom the trees look like domes or banks of pure snow; nor is the effect dispelled when you draw near, for you are surprised, if a foreigner, to see how large the blossoms

are with triple petals densely set reminding one of roses. Besides the white, there are the most delicate pink blossoms. When the moon is out and the weather fair, it is not uncommon among the Japanese to visit the cherry gardens in the night in order to get a different effect. Passing by the wistaria in May, the peony tree and lilies in June and August, and the sacred lotus in August, we have:

3. The chrysanthemum festival in October to November. Says Chamberlain ("Things Japanese," p. 119): "A curious sight is to be seen in Tokyo at the proper season. It consists of chrysanthemums in all shapes—men and gods, boats, bridges, castles, etc. Generally some historical or mythical scene is portrayed or some tableaux." But it is into the Akasaka palace that the élite of Tokyo society is admitted once a year to gaze upon chrysanthemums which those who once see will never again speak about chrysanthemums in New York or London. Not only in Tokyo but everywhere companies of people go out day and night to feast their eyes upon the chrysanthemum, which has been brought to perfection in Japan as nowhere else. The golden chrysanthemum of sixteen petals is the Emperor's crest, and it is therefore the national flower.

4. The red maples from November to December. The Japanese are accustomed to class red leaves under the head of flowers, and in the last of autumn the red maple leaves glow to the dying year. There are also varieties of the maple that are dwarfed, and have beautiful red leaves not only in the autumn but when they first unfold in spring. These are planted for ornament in temple groves and are greatly enjoyed by those beauty-loving people. Besides these flower festivals there are other social or domestic festivities and

parties. It was quite common, for instance, for a well-to-do family to go out to a tea house where with feasting, punning, music, and pantomime the whole day is spent. On such occasions *grisha* (music girls) are engaged to add to the merriment. Many of the tea houses are perched upon the side or summit of a hill, and so afford visitors a magnificent view of land and sea at once. In some sections night parties are accustomed to go out to see the rising moon and the silver waters of the sea. There is a favorite resort of this kind outside of Tokyo.

The New Year, the chief social and domestic festival, is the one gala season of all the year. The houses have all been cleaned beforehand, evergreens of pine and bamboo have been planted on either side of the door, and the rope of rice straw twisted into five or seven strands is hung over the entrance, with fruits and vegetables festooning rope and bamboo. The rope separates the pure from the impure and wards off the approach of evil spirits: the pine and bamboo are symbols of long life and happiness; the fruits signify prosperity.

Every person, rising early, bathes and dons new clothes, greets the rising sun with obeisance, and prays before the *ihai*, the ancestral tablets at the household altar, and offerings of food and drink are made to the gods. Greetings and presents are exchanged with pleasant countenance and hearty wishes for good luck for a thousand years. Rice cake of a certain kind and vegetables all consecrated at the temple are eaten on New Year, and wine with spices is drunk. No other people give so much care to making New Year calls. No people with more beautiful courtesy are so careful to return thanks to friends, benefactors, and superiors for kindness during the year just passed.

Festival of Dolls, 3d of April.—This is specially dedicated to the girls, and the whole of the sex appears on this day in holiday garb, and mothers devote it exclusively to their girls. The Japanese were accustomed to store away among the heirlooms of the family their dolls, so on this day they are brought out and set up in order in the best room. The living dolls entertain these inanimate ones, offering them both food and drink. In Tokyo, especially where so many mammoth dolls are made, the doll stores make a brilliant display at this season, and are crowded with eager buyers. The mammoth ones, made of bisque or papier-maché, are sold at high figures; the wee ones, two and a half cents. "Sometimes," says Mrs. Bramwell, writing about child life in Japan, "one meets a flock of gayly dressed little maidens going out to tableaux, their faces wreathed in smiles and tongues busily chattering. Upon the back of each merry girl is strapped a brilliantly dressed new doll imitating the omnipresent baby that sister always carries upon her back when she goes out to play with other sisters in the street or temple grove, similarly mounted and strapped with babies. And where are the small boys on that day? They may be seen in knots on the corners, sulking or pretending indifference because it is not *their day*."

Feast of Flags for Boys, 5th of May.—Outside of every Japanese dwelling where for that year a male child has been born, a tall pole has been set up with a paper fish floating from it by a cord in the air. These, some of them fifteen feet long, made in exact shape of a fish, with mouth, eyes, and all, properly colored and filled with air and floating to the breeze, announce to the neighbors around the joy of the family in having a baby boy. In a large city hundreds of them may be

seen swimming in the air around these tall poles. This fish is the carp, and is said to be the strongest fish of all, strong enough to leap up over the waterfall or swim against the most rapid current, and with so much fortitude that even when cut in half it still moves with strength as if unhurt. This fish then symbolizes the heroism and fortitude which the parents wish their boy to have. As the girls were given new dolls, so for this May festival the shops display all sorts of images of heroes, generals, soldiers, genii of strength and valor, and toys, too, representing the regalia of a Dainyo in procession with all kinds of things used in battle. The writer has seen in Tokyo a company of boys out in May drawing along the streets a two-wheeled cart with a tall framework of wood upon it, and at the very top the effigy of some hero or patron god decked out as a model for a boy's ambition. Drums and streamers enliven the sight—the boys were happy.

Although the Japanese may be losing some of their former light-heartedness, still there are many games which the children enjoy immensely. Gorgeous displays of things pleasing to children are still seen in some of the courts and streets leading to the celebrated temples. Street theatricals, showmen, fortune tellers, sleight-of-hand performers, tumblers, story-tellers, candy peddlers, toy sellers, conjurers, fire caters, charmers, and the like, are slowly disappearing from modern Japan, but what will take their place is the question. Among children's sports and games we mention shuttlecock and battledoor. Upon New Year this is the universal game for girls. Dressed in their new gay clothes, with powdered faces and painted lips, and hair arranged with greatest care, they flock out into the open air and spend hours at this game. Proud of her skill, one girl man-

ages two or three shuttlecocks at the same time; while one is being tossed up two others are coming down at the proper intervals. They are also fond of hopscotch and various finger and string games, counting and singing as the motions and clappings are gone through with.

Kite Flying.—Our American boys cannot compare kites with the Japanese. Indeed, when the Japanese fly kites, American kites are not there, they are not in sight, they are not to be mentioned. Japanese kites are of enormous size, with tails in proportion, are of various shapes (hollow, flat, oblong, and square), and are variously colored and decorated. Moreover, by a series of strings drawn across like an *Æolian* harp, they sing while they fly. This is a sport in which men too engage with zest, especially during the New Year holidays. They are sent up to a very great height, even the large ones going out of sight. Sometimes as one walks out in the evening, he hears from the heights above deep humming sounds, and after searching the sky he finally discovers two, three, or more of those mammoth *Æolian* kites almost lost to sight. Sometimes again the sound is heard as a deep-toned serenade from the upper air, but the kites themselves have gone out of sight. A few years ago the writer's wife and daughter, standing on a hill in Imaicho, in the city of Tokyo, counted three hundred kites all flying at the same hour. Two things stand out distinctly upon the field of his memory, witnessed more than once in Japan: one is the sight of hundreds of white fishing sails dotting the smooth surface of the sea in the early morning; the other a fleet of kites like living boats sailing the air and borne up against the sky in the evening.

The outdoor sports of men are fencing, target shooting

with bow and arrow, hunting, fishing, and wrestling. Fencing is the most keenly enjoyed by the upper classes, for it takes them back to their old-time native life, the handling of the sword. Wrestling is practiced mostly by a professional class of fat giant men. This has always been a great sport and is witnessed by the multitudes. The grounds of the temple are the most frequent arena for this sport. It is said that wrestling was originally a sort of religious exercise and was in some way under the auspices of certain temples that derived a portion of revenue from it. It is considered the highest honor among the guild of wrestlers to be permitted to wrestle before the Emperor.

V. FARMING.

Tokugawa Iyeyasu, founder of the last dynasty of Shoguns, in one of his eighteen laws, declares that farming was given by the sun goddess (Amaterasu). Her temple in Ise must be cared for and rebuilt of new *hinoki* wood every twenty-one years, in order that the land might have peace and the five cereals thrive. In this high estimation put upon agriculture the ancient Japanese imitated the Chinese. The words *Nora Kuni no Moto*, "farming is the foundation of the country," express the feelings of the Japanese. This is clearly proved by their placing the farmer in higher social rank than the artisan and merchant. During the long period of peace from the year 1600 all foreign commerce was restricted so as almost to prohibit it, hence the energy of the nation was turned toward farming. And it was during this period that the land was so much improved. Rein says that, while the taxes upon the soil were high and had to be paid in kind, yet, altogether, the lot of the Japanese peasant was a

happier one than that of the peasants of Europe during the Middle Ages.

The farming system of Japan may be briefly described in a few sentences:

1. The small size of their farms—from a half to five acres.

2. Probably the most perfect system of irrigation and terraces in the world. For example, immediately around the Kwansei Gaknin, a mission college near Kobé, the writer found a network of connected irrigating ditches and reservoirs arranged for storing the water from the mountain streams, and distributing it in season to the rice fields lying just below toward the sea. On the hillsides for half a mile up level plats are made by digging and dragging the earth from the upper to the lower sides, and by building a stone wall on the lower side of each plat to hold the earth. Thus the water, as soon as it floods one plat, is led into the one just below, and so on until all are covered with water. In the case of those plats down on the shore plain, a mud wall a foot high is made, and through a hole or notch made in this mud bank the water is led from one plat to another till all are flooded. As one views the great stretches of continuous rice fields extending along the shore plain for miles, and crosswise from the beach away up the sides of the hills, and all flooded with water, the landscape is a striking one, and presents a scene the like of which is nowhere seen in America. These terrace walls and level plats, numbered by hundreds, are a triumph of the patient toil and industrial skill of the Japanese.

3. The rotation of crops. In one year three crops in succession, wheat or barley, rice, and some kind of beans, or vegetables, are often raised in the same plat.

4. The fertilizing is a peculiar system, making use of what with us usually goes into the sewage.

5. Japanese farming is really more like gardening, for the soil is worked as we do our gardens.

6. The tools and implements are primitive and rude. The work is exceedingly slow, and labor-saving machinery is unknown. We are told that in California great fields of wheat are mowed down, the wheat threshed out and filled into bags by the same huge machine as it rolls along propelled by steam. A wagon follows in the wake picking up the bags, and the wheat is ready for market. But in Japan the little patches of wheat or barley are cut *handful by handful with a sickle*, threshed out by flails, and the chaff is separated from the wheat by the winnowing fan and the wind, reminding us of the "winnowing fan" and the "wind that blows the chaff away," of Bible times.

Rice Growing.—As stated in a former section, the staple productions of the soil are rice, tea, and silk. Rice planting is a great time, because rice is to them the staff of life. It is grown in nearly every province. After wheat harvest, water brought down from the reservoir through a little ditch, or by a brook flowing directly from the mountain, is led into the small fields to soften the ground for plowing and harrowing. Japan being a narrow country, with valleys, plains, and mountains close together, it is easy to lead down the water trenches into the fields. After the water has softened the ground somewhat, the farmer with his cow (sometimes a horse) begins to plow, and, recrossing, plows again and again, till the whole is muddy slush. It is a strange sight, a man with a cow plowing and harrowing in water six inches deep.

Rice-planting season is in May, and men and women



RICE PLANTING.

take part in this work. Wading around in the water and mud all the day cannot be pleasant work, but it is said they often sing cheerful songs. The little plants are brought from a bed where the seed was sown six weeks before in a water-covered place. When the plants are about six inches high, they are plucked from the bed and transplanted into the rice plats in rows as seen in the picture.

The harvesting of the rice is a time of rejoicing. The rice has grown in water from the time of the planting until about three weeks before the ripening, when it is drawn off. Though growing in the water, the farmer and his family had to keep the ground around the roots well stirred, and the fungus green that formed around the stalk carefully cleared away. And now in August the rice is ripe and ready for the sickle—for the sickle is still used in cutting it. When cut it is tied into bundles and hung upon poles on the spot. After drying, the bundles are taken and with an iron tooth hatchel the grains are separated from the stalks. The next step is the cleaning of the grain—taking off the husks so as to get clean, white rice. This is done either at the public rice mill or at home. One often sees two-wheeled carts loaded with uncleaned rice, drawn by cows or by the farmer and his boy, going to town to sell his rice, or to the mill to be cleaned, or to his own cottage, where it is stored until cleaned. The rice mill is simply a number of mortars and pestles worked by a water wheel, the water being brought down from the hills above. As one walks the narrow roads that meander along between the rice fields, and skirting the foothills, he frequently comes upon these rice mills, where he sees the cow and the cart, or perchance a number of cows quietly standing or lying around near the

mill, the cows that have brought the rice bags upon their backs. And if one passes a line of cows thus loaded with bags of rice, he knows that a rice mill is near. Much of the rice is cleaned, however, at home by hand, or rather by the *treading of feet*. Under a little shed beside the house one often sees two or more mortars and pestles. The pestles being attached to the end of horizontal beams, and the beams being upon a pivot, a man stands on the other end, and, by treading, works the pestles up and down. This is slow work. Or, sometimes in the rice dealer's store one sees a half dozen men in a row, all treading those pestle beams. This is their regular work. Large quantities of rice never enter into the mouth as food, but as saké, rice-brewed beer. Saké is their national drink, and immense quantities are consumed yearly. Less intoxicating than whisky, it has more alcohol than beer. The largest, longest, and highest warehouses the writer has ever seen in that land are the warehouses of the saké breweries.

The Japanese say that their rice is better than the Chinese product, and we think it is equal to our Carolina rice. A few years ago, on account of the rice famine, immense quantities of Chinese rice were brought to Japan to relieve the distress; but some of the people, although in need of food, refused to eat the bad-smelling Chinese rice. How much their national prejudice had to do with the bad smell we know not. Large quantities of rice are shipped yearly to foreign countries, including America.

Tea Raising.—Of the Ternstrœmia family of ever-green bushes and trees, the tea bush and the camellia tree have become famous throughout the world, though they are by no means grown in all countries. In China and Japan they have for centuries been cultivated for

their leaves and flowers. Tea growing, next to rice; furnishes the largest article of commerce in Japan. The name for tea found in so many languages, and all etymologically related, points back to China as the original home of the tea plant. In Assam it is a *tree*, known from ancient times. In China it is a bush; and in India it is a hybrid between the Assam tree and the China bush. Tea-growing districts are limited on the north, say in India and China, by the 36th degree of latitude, and in Japan by the 40th. It will not grow in cold countries, though it is a mistake to suppose it cannot grow when exposed to moderate frost.

For Japan, the Uji district between Osaka and Lake Biwa is the celebrated tea district. It grows best on a moist, loose sandy loam on the gentle slopes of low hills, especially on the southward slope; if on the level plain, the ground is well drained. Both seeds and seedlings from the nursery are used in planting, which is in autumn or spring. The distance between rows, and between bushes in the row, is about four and three feet respectively. If there are wider intervals between rows, then vegetables and roots are planted between them. For vigorous growth of leaves the ground must be well manured and deeply worked. The trimming too is very important in order to get the greatest amount of foliage surface and to regulate the height of the branches from the ground. Trimming is done when the sap is low. Being an evergreen, the bushes set out in regular rows and trimmed to uniform height and size naturally attract the eye of passers-by. In summer the contrast between the yellow green of the rice fields, often near by, and the dark green of the tea fields is very pleasing. In winter such stretches of green as the tea plantation presents are not the least attractive. The

bushes are usually from two to three feet across, and from three to four feet high, the limbs branch out thickly, with many smaller branches making a dense mass of leaves. The leaves are a dark glossy green, ovate in form, slightly notched at the edges, and when young are very tender, but as they grow old become thick and stiff.

The bushes begin to yield leaves for picking the third or fourth year, and flourish until the tenth or twelfth year; then begin to decline until the eighteenth year, when a new setting is necessary. In the tea district of Uji there are some trees that yield leaves for twenty-five or thirty years. The leaves are picked twice a year, as a rule; the chief crop is in the spring, and the picking begins about the first of May. The second picking is about six weeks later, but yields inferior leaves not put upon the market, but kept for home use. After being picked the leaf is carried through a long process of preparation.

1. Steaming the leaves. Rows of kettles or pans are set in a long oven half filled with water and heated by charcoal from beneath. Upon each pan is placed a covered sieve with tea leaves spread out upon the bottom. For a half minute the tea leaves in the sieves are steamed to produce the tea odor. The sieve is now removed, the leaves are spread out upon mats or tables, where they are fanned and quickly cooled.

2. The firing comes next. For the firing, the leaves are placed in large flat wooden or bamboo frames or trays coated with cement underneath, and brought to a slow heat with charcoal. Meanwhile a man almost naked, and one to each frame or tray, is working the leaves with his hands, lifting up into the air, stirring, rolling, rubbing between his palms into balls, then



PICKING TEA.

breaking up and repeating it. He continues this work for several hours, until the mass takes on a dark olive color and the separate leaves are twisted and rolled. They are now spread out upon the drying frame, still kept a little warm, until they become quite brittle. The tea is now ready to be sorted and packed.

3. The sorting of the tea. In the picking, stems, capsules, unhealthy or unequal leaves have gotten in with the good leaves. With a bamboo sieve all these impurities are separated as far as possible. Finally the tea designed for export is spread out upon tables or mattings, and girls go over it carefully, picking out every impurity or thing that prevents the tea from having a uniform appearance. It is now ready to be sent to the treaty ports and sold to foreign exporters.

4. Second firing. Before sending it on its long sea voyage to New York, London, or Paris, the exporter subjects the tea to a second firing. For this purpose, in the treaty ports like Kobé, there are large tea-firing establishments, where hundreds of women and girls work at the unhealthy business of standing over tea ovens and rolling the leaves between their hands until they are perfectly dry. If the tea is intended for the American people, it is colored to suit their fanciful taste, but the Japanese do not color their own. For the coloring, a small quantity of powdered Prussian blue and gypsum is sprinkled on in the last firing. The powder is readily absorbed by the moist, warm leaves. Most of the exported tea is green, being colored in this way, and is shipped to the United States. The black tea of China is prepared by some kind of fermentation. As for the powdered tea, the Japanese consider it the best, and it is the costliest. It is prepared from the most delicate leaves and best bushes, put away with

care, and ground just before using. This tea is served only on occasions of great ceremony, for instance, at high tea parties, and is not exported. The scenting of the tea by using odorous blossoms such as jasmine, daphne, and orange, like the coloring custom, is slowly declining. It is still practiced in China. The Japanese do not drink cold water nor milk, hence tea is the constant drink at meals and between meals. Although tea was known from about 805 A.D., it did not become the national drink till about 1400 A.D.; and it is a fact that the Portuguese did not export tea from Japan to Europe, nor did the Dutch. Only since the recent opening of the country by Commodore Perry, in 1854, has tea been an article of export. Now immense quantities are shipped yearly.

Tobacco and the Japanese Pipe.—In 1607 a Japanese physician at Nagasaki wrote in a family chronicle the following: “Of late a thing has come into fashion called *tobako*. It is said to have originated in Namban (Portugal), and consists of large leaves which are cut up and of which one drinks the smoke.” The smoking habit spread rapidly among all classes, men and women alike. As James I. of England issued a decree against its use all in vain, so the rulers of China and Japan attempted to forbid their people the use of the noxious weed. As for the Japanese pipe, it is a small affair, being about half the size of a lady’s thimble. The Japanese smoke fine-cut only, never chew, and only take a few whiffs at a time; and as they draw the smoke into the throat and puff out through the nostrils they properly say “drink tobacco”—that is, the smoke.

Passing by other agricultural industries such as wheat and millet raised in small quantities, ginseng and various oil-producing plants, as well as dyestuffs,

cotton growing calls for a few words. The writer, brought up in a cotton-growing State, was interested at first in the cotton growing in Japan, but he saw nothing worthy of comparison with our Southern cotton. The plant is small, nor do the people seem to know how to cultivate it, for everywhere the stalks are left too thick in the row, and the yield is very small. But now, when many and large cotton mills are being set up in Japan, one would think that the authorities should promote better methods of tillage and the planting of better kinds of cotton seed.

Silk Culture.—If we speak of silk raising in Asia, India has from ancient times produced it, but of late has not increased; Turkey and Persia have declined in its production; so that China and Japan are the foremost countries for silk culture. In Europe the Greeks had the first knowledge of the silkworm through Alexander the Great's expedition to India. He sent silkworms to his famous teacher, Aristotle, who was the first to describe them. In modern times Italy, Spain, France, Germany, and other countries attempted silk culture; but Italy, with France next, is the silk-producing country in Europe. In America efforts have been made to raise silkworms, but with little success. When a child, the writer used to hear his mother tell about the mulberry and silkworm growing of his grandmother in South Carolina. It must have been on a small scale. Japan, China, and Italy remain to-day the three chief silk-growing countries in the world. It was not until the fifth century of the Christian era that the silkworm was brought over by immigrants from China or Korea. The then reigning Emperor and Empress sought by personal example to encourage the growing of mulberry trees and silkworms, but it did not become an impor-

tant national industry before the middle of the sixth century. During the Tokugawa rule silk weaving made great progress, owing to the use of fine costumes by the noble and middle classes. It has been said that when our early English forefathers were living by fishing and hunting and dressed chiefly in skins the Chinese were wearing silk; but this cannot be said of the Japanese. Their rulers and nobles at court may have worn silk from earlier times; but the weaving of white, lustrous, figured silk damasks, and fine silk crape was not known until very much later.

The three kinds of mulberry plantations are, first, the low stump, so named because the stump is cut off near the ground. Shoots put out all around the stump, bearing large, strong leaves that are stripped off and carried to the feeding silkworms; and this is the method in the level districts where the soil is loamy and deeply worked. Secondly, high-stump plantation, where the trunks are cut off six feet above the ground, as seen in the hilly regions. Thirdly, the high trees, upon the steeper slopes or narrow gorges where the mulberry is allowed to grow wild, as it were. Trees properly cared for live fifty or sixty years, but not more than forty if neglected. The plantation is set with seedlings of a year old and in rows at regular spaces. The mulberry chiefly planted is the white-fruit kind. The black-fruit variety that grows in America is not found in Japan. Cultivated for centuries, there have been developed several species of trees as well as silkworms. The people who engage in silk raising keep the worms when feeding and spinning in rooms in their dwellings, frequently in rooms built for the purpose. In order to do well the rooms must be airy, dry, and perfectly clean. This habit of cleanliness has improved the condition of

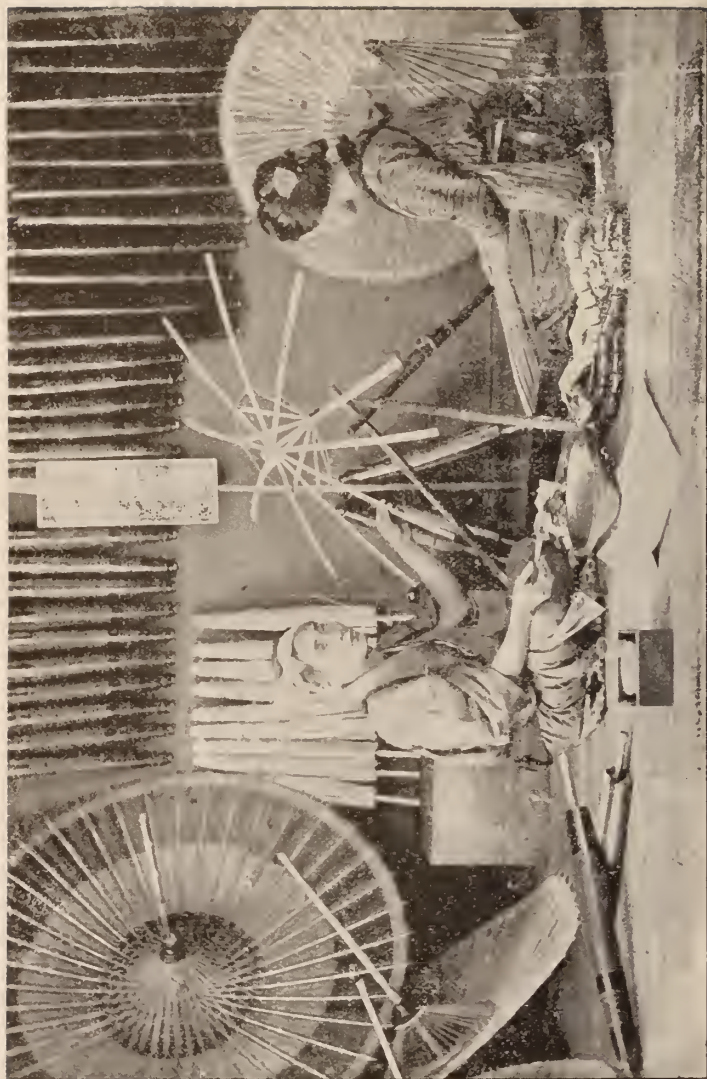
the silk growers to a marked degree, as seen in their clean houses and mats. No other branch of agriculture has so beneficial an effect on the people.

As was stated on page 31, the butterfly, or moth, that comes from the cocoon lays its eggs; and they are made to lay upon paper boards and stick fast to the boards—say forty thousand eggs to a board three feet by two. During the winter these boards with the eggs are stored away in a dry room, and carefully covered and wrapped in paper to keep out the mice and the dampness. When the hatching time draws nigh, the boards are brought out into the hatching rooms and placed in a shady place in the open air. The grubs are hatched in from twenty-five to thirty days, usually in April and May. Artificial heat shortens the time. When the young worms appear, they are transferred to hurdle beds of bamboo splits, or matting, sprinkled with tender chopped leaves. During the feeding period these beds must be cleansed daily. A net made of hemp yarn is stretched just above the beds, and when the worms have crawled up on this netting, the bed beneath, with its droppings, dead worms, and remnants of dead leaves, is taken away and cleansed. Worms of the same age and size are kept together on the same hurdle beds, the sluggish, sickly ones being placed upon separate beds. After feeding for about thirty-five days, and casting their skin four times, the worms are ready to spin their cocoons. For this purpose layers of stalks of some kind, or twigs of a bush are laid in order over the hurdle beds. When the worms begin they must have something of the kind to which to fasten the first thread in spinning their cocoons. The cocoons are about an inch long and half as thick. The outside thread is thin, less valuable, and is called floss silk. After separating this loose floss silk

from the outside of the cocoon, the best ones are chosen for breeding the next season, and the rest are exposed to the hot sun or put in boiling water to kill the worm inside, now changed to a chrysalis. The next step is the reeling of the silk from the cocoons or balls. In olden times this was done by the silk grower, but now reeling establishments are in operation that buy the cocoons from the growers and reel off the silk by machinery. It may be stated that since the country was opened, thirty years ago, Japan has been exporting to foreign countries immense quantities of the various products of the silkworm, from the egg up to the most costly damasks and brocades, making a total annual export worth more than thirty million dollars.

Paper making in Japan deserves brief mention. Indeed, Rein devotes twenty-six royal octavo pages to this subject. In the oldest accounts of the country the many uses of paper are mentioned. Two hundred and fifty years ago the Dutch traders observed it, and Kämpfer especially. It was used for many purposes other than those known to us; not only for writing, book printing, painting, wrapping, packing, etc., but also for fans, screens, umbrellas, lanterns, dolls' clothes, waterproof cloaks and tarpaulins, large rain hats, tobacco pouches, pipe cases, boxes, windowpanes, leather, wood, and even for iron. These numerous uses were due to the lack of other suitable material—for example, lack of glass—and also to the lightness, cheapness, and toughness of their paper.

Our machine-made paper is smooth and pretty, but very brittle. The Japanese hand-made paper is the better for lightness, pliability, and toughness. This is because it was made of the inner bark of trees and shrubs, chiefly the paper mulberry, and because the fiber



UMBRELLA MAKING.

cells of the bark are not cut to pieces by machinery, but are pounded and beaten. This softens while it leaves the fibers long and tough, and when made into paper sheets they are surprisingly tough, flexible, and as soft as silk paper. On the other hand, their bark-made paper is porous and thin, and not suitable for pen and ink, but well suited to the little brush and thick India ink which the Japanese and Chinese use in writing. After the fashion of the Chinese, only one side of the leaves of a book is printed. Every couple of leaves is left uncut, so that the unprinted pages of each couple are inside and unseen. It is said that the making of paper was invented in China about 105 A.D. The art of making paper from the bark of the mulberry was brought from Korea to Japan about the beginning of the seventh century, which was several centuries before paper making was known in Europe.* It became one of the most important branches of industry and trade in Japan, and is so to-day, and this has led to the growing of mulberry and other paper-yielding trees and shrubs in many parts of the country.

Until recently paper making was carried on in many dwellings, on a small scale, there being one or two vats in a house. In the summer, when the family was busy with the crops, paper making was suspended. The commonest paper for writing, printing, and for handkerchiefs, was named "hanshi." Recently machine-made paper has come into use. These mills, and the men to operate them or teach the Japanese, were introduced from Europe. Besides the ordinary hanshi, a kind of papier-maché, crape paper, leather paper, oil

*Hildreth supposes that Europe derived the idea of paper hanging (wall papering), as a substitute for tapestry, from Japan.

paper, a soft, lustrous silk paper unsurpassed by any country, and a paper resembling parchment almost as tough as leather itself, were all manufactured by the Japanese before the advent of the modern foreigner into the country. We doubt if anywhere else in the world as good a quality of parchment paper is made. Two or three other uses are unknown to us—such as window panes, shoji papering, and lanterns.

Other industries, either peculiar to the country or carried on in a peculiar way—such as bamboo and wicker work, matting and rugs, umbrella making, fans, lanterns, saké brewing, and camphor distilling and refining—might be interesting topics, but space is lacking.

VI. AT A JAPANESE INN IN THE OLDEN TIME.

Of the seven great government roads built centuries ago, the Tokaido (East Sea Road), from Kioto to Yedo, was the most traveled. More than two hundred years ago, when the Dutch trader, Kämpfer, had to make the annual visit to the Shogun and carry presents, he was surprised at the number of people whom he met along that great highway on his way to Yedo. Posthouses were built at intervals of from six to fifteen miles to accommodate travelers wishing to hire horses, porters, sedan chairs, and footmen. These were not inns or hotels, but were kept for stabling and hiring horses and baggage carriers, which were let at fixed prices by the clerk. Messengers were also kept day and night in waiting, who carried from one posthouse to the next the letters, edicts, and proclamations from the Shogun or great Daimyos; swift-footed mail carriers they were. Put in a black varnished box bearing the coat of arms of the Shogun or prince sending them, and tied to a staff borne on the shoulder, these communications were carried by

fleet messengers to the next posthouse. The messengers ran two together, so that if one fell ill or became disabled the other could run on. All travelers, even Daimyos, had to give the way when these messengers bearing edicts from the Shogun came running and ringing a small bell. Just as he reached the posthouse, and even before stopping, the box was thrown to the messenger there waiting for it, who instantly started in a run to the next posthouse. In this way communications were sent out from the Shogun's capital with considerable haste.

Kämpfer tells us that the best inns were in those villages where the posthouses were. But even the well-built ones were only one story, or, if two, the second was low and good for storage only. Those inns, though narrow in front as other houses, were deeper, running back sometimes two hundred and forty feet, with a pleasure garden in the rear inclosed within a neat white plastered wall. The front side of the inn had small lattice windows and a narrow veranda jutting right on the street, which was without pavements, being convenient for mounting a horse without soiling the feet. In the rear too was a similar veranda, where sat the guests in the cool of the evening looking into the garden with its pool, artificial mountain, and well-kept trees and shrubs. The movable partitions and screens between rooms were removed except when a person of quality is a guest, so as to enable travelers passing along the street to see clean through the house and back into the little park or garden. The kitchen was in the fore part, and was often filled with smoke, there being only a hole in the roof for smoke to escape. Here the foot travelers and the meaner sort of people lodged with the servants. Rooms in the front were generally sorry

and poor in comparison with those in the rear, which were always reserved for officials and persons of quality, and were neat and clean to admiration.

He speaks of the recessed wall on one side of the room, and of the dais where rest the vases filled with flowers and green branches; and of the *kakemono*, or hanging scroll, embroidered and hanging upon the wall behind the flowers, with the drawing of some saint, maxim, or bit of poetry by some celebrated scholar, written in large characters, or some scene of mountain and sea, bird, bamboo, or plum blossoms; of the incense brasier or vase, from which pleasant odors are exhaled into the room, in honor of a distinguished guest; of some strange piece of wood wherein colors and grains run in an unnatural way. He likewise mentions the scroll work in wood adorning the veranda and the space just above the *shojis*; of the branch of a tree or piece of rotten wood, or some stone remarkable for its deformed or curious shape. All these the traveler sees to-day. All along the road in those days, as it is to-day, there were smaller inns, cook shops, tea houses, saké and confection shops where the meaner sort might for a few *sen* get refreshment. Even though sorry and poor, there was always something to amuse travelers and draw them in. In summer a pleasant arbor in front, or a little garden or orchard seen through a passage in the rear, with a pool or brook flowing down from the hill close by, a rockery or grotto—all invite the weary traveler to stop. Sometimes a couple of young girls, well dressed, stand at the door and civilly invite travelers. Here various eatables, besides tea and saké, were sold: round cakes big as hen's eggs, filled inside with black bean curd and sugar; root jelly cake cut into slices and roasted; boiled or pickled snails, small fish

and shellfish; all sorts of plants, roots, sprigs, washed and boiled, and innumerable dishes of seeds, powdered roots, and vegetables dressed in different ways. The common sauce for these dishes was soy. Then there were sweetmeats of every color, more agreeable to the eye than to the taste. Into the soup, ginger, or other powdered root was sprinkled. The dishes were garnished with leaves or slices of orange peel.

VII. A GREAT DAIMYO'S RETINUE IN THE OLDEN TIME.

A scene in feudal times, now vanished forever, is described by Kämpfer at length, but is here condensed. In making their annual visit to Yedo the more powerful Daimyos traveled with great pomp becoming as well their own quality and wealth as the majesty of the great Shogun to whom they were going to pay their homage. He says that once he met the retinue of a powerful Daimyo mustering about twenty thousand men; that they marched in bands at intervals, and required two days to pass them all; and on the third day he passed the Daimyo himself, attended by his numerous court. To avoid confusion of two great lords traveling the same road at the same time, the posthouses and inns are bespoken beforehand. Notice boards fastened to high bamboo poles inform the people along the way of the expected arrival of such and such a Daimyo or imperial governor. The roads are repaired, and everything along the way put in neat and clean order; clerks and cooks go before to secure lodgings, victuals, and provender. After the clerks and cooks comes the heavy baggage in small willow *koris* lashed to horses' backs, with the coat of arms of the Daimyo in large characters, or chests covered with red lacquered leather borne upon

men's shoulders. Next came smaller retinues, not of the Daimyo, but of his chief officers and noblemen, with pikes, bows, and arrows, umbrellas, sedan chairs, and horses. Some of these officials are in sedan chairs; others ride on horses. Then comes the Daimyo's own train, marching in admirable order, divided into ten or twelve companies, headed each by an officer. 1. Five fine horses, each led by two grooms, one on each side, and followed by two footmen. 2. Five or six richly clad porters bearing upon their shoulders lacquered chests, Japanned trunks, and baskets containing the Daimyo's wearing apparel, each porter being attended by two footmen. 3. Five or more fellows carrying in wooden cases pikes, short swords, and firearms. 4. Two or more men bearing the pike of state, or other badge of authority, adorned with a bunch of cock's feathers to distinguish from other daimyos and lords. 5. A gentleman bearing the Daimyo's hat under a velvet cover, and attended by two footmen. 6. A gentleman attended by two footmen bearing the Daimyo's umbrella. 7. More trunk bearers, etc. 8. Sixteen of the Daimyo's pages and gentlemen of the bedchamber walking in front of his sedan chair. 9. The Daimyo or prince himself seated in a stately sedan chair. If dusty, the streets in towns through which he has to pass are sprinkled. The people retired within their houses, tightly closed, or knelt behind screens in the front of the house, or else retired to the field at a respectful distance from the road. The Daimyo's chair was borne on the shoulders of six men richly clad, others walking at the side to take their turn; also two or three gentlemen of his bedchamber to wait on him and assist him in getting in and out. 10. Two or three horses of state with saddles covered with black velvet, each horse attended by two



PROCESSION OF FEUDAL LORDS.

grooms and several footmen. 11. Two pike bearers. 12. Two persons carrying two baskets each of great size. This great procession is closed up in the rear by a multitude of domestics and subordinate officers of the Daimyo, with their own servants, baggage, and other utensils. The whole train is headed by the prince's high steward seated in his sedan chair borne upon the shoulders of men. If a son of a Daimyo or lord accompanies, he follows immediately behind his father's retinue, with his own train of attendants. All except the pike bearers, those who bear the sedan chair and the livery men are clad in blue silk and march in elegant order, with becoming gravity, and in so profound a silence that not the least noise is made save what arises from the motion and rustling of dresses and baggage and the tramping of horses' feet.

Of course, when the great Shogun traveled, there was a still greater retinue of troops, servants, horses, and baggage. As he proceeded, a runner going ahead cried out to the people to clear the road and to go down upon the ground. "Shitaye! shitaye!" he cried—"down! down!" and all in profoundest humility went down upon the ground. Any person who did not go down might lose his head instantly. Only a stroke or two of a Samurai's sword would take his head off. All of this display and parade was a part of the feudal system. Officialdom, ceremony, and red tape played a great part in those times.

CHAPTER VII.

RELIGIONS OF JAPAN IN THE NINETEENTH CENTURY.

I. THE SHINTO RELIGION.

AT the time the country was opened, thirty years ago, Buddhism was the principal religion among all classes; howbeit, owing to the compromising policy of the Buddhist priests centuries before, there had come to be a mixing of Buddhism and Shintoism. The old national Shinto gods were recognized and worshiped, even by Buddhist believers (see p. 67), especially the sun goddess, the imperial ancestors, and certain national heroes of legendary fame. In some Shinto temples Buddhists had charge, so that they were more Buddhist than Shinto. In every important town a temple had been built to the sun goddess, the mother of the race, modeled after the first national shrine erected to her in Isé. Once a year, or at least once in a lifetime, every Japanese must make a visit to that shrine in Isé. Shinto temples are usually built upon an eminence, in a retired spot, surrounded by a grove of pine or cryptomerias. They are approached by a grand avenue, at the entrance to which stands a *torii*, or gateway, of wood or stone. Such surroundings would indicate an imposing structure; but, passing through the avenue or grove and drawing nigh, one finds a sorry small building, usually about eighteen feet in length and breadth. This plain structure is made of white, unpainted, planed wood, the pine or hinoki. Being, as is claimed, a development of the primitive hut of their

ancestors in Asia, the roof of those in purest style is still of thatch, but many have roofs of shingle, some of copper sheeting. The rafters extend upward, crossing the ridge pole in the form of an X, as seen in the picture. The primitive hut had probably no floor, but Shinto temples have floors raised some feet above the ground, and a sort of balcony running around, with a flight of stairs up to the entrance.



ENTRANCE TO SHINTO TEMPLE.

The temple proper consists of two rooms, front and rear. In the front is a wand, from which hangs white paper notched in a particular way, which represents the white cloth made in ancient times from the paper mulberry and offered to the gods. Separated from the front room by a latticed partition is the second sanctum, into which even the high priest enters not except on rare occasions. (Cf. Heb. ix. 7.) Back there the emblem of the god is kept within a box. This emblem is the sym-

bol of the angust spirit of the god, and is usually a mirror, sometimes a sword or a curious stone. The mirror symbolizes a female god, and the sword a male god. The absence of images in Shinto temples has been variously and unsatisfactorily explained. Some say it is because the ancient Japanese had no knowledge of painting or sculpture, but many low and rude peoples have had some kind of idols to represent their gods; others have explained it by saying that originally the Japanese were worshipers of one god only.

In front of the temple proper there is frequently a kind of antechamber, or porch. Above this entrance is a gong and a large rope hanging, which the worshiper shakes to sound the gong in order to call the attention of the god to his prayers. Never entering into the building, as we do in our churches, the worshiper stops here, bows low the head, claps the hands, and offers worship. In the temple yard in the front is a stone tank, where the hands are washed preparatory to worship. After a very brief worship, or generally beforehand, a few copper coins are cast upon the floor or into the alms chest. In the courts of these temples may frequently be seen little shrines dedicated to other Shinto gods, local deities, and demigods. The fox shrine, with little white images of the fox god, is a common sight here; and not unfrequently a sacred white horse is kept in a stall in the temple precincts. At all these temples the priests sell little white slips of paper inscribed with the title of the god, which is esteemed a charm for the protection of the family. This, or a wooden tablet of the same meaning and purpose, may be seen pasted above the door to their dwellings, or else kept near the god-shelf or altar inside the house. The sale of these sacred charms brings something to the living of the priests. Even to the old

trees in the grove surrounding the temple a sacred character is ascribed, and a fillet of straw rope used to be placed around them, as if they were tenanted by some divine spirit.

Our own observation agrees with Mr. Satow's statement that in the Shinto religion there are scarcely any regular services in which the people take part, no assemblies like the Christian congregation, no songs, no preaching. Only at the festival time is there an assembly, and then they never enter into the temple. The worshipers repair to the temple one by one, and return quickly. Nor are the priests distinguished by their dress from ordinary people; only when engaged in the morning and evening offering is a peculiar dress worn. This consists of a long, loose gown with wide sleeves, fastened at the waist with a girdle, and a tall black cap, fastened upon the head with a white fillet. Nor are the Shinto priests bound by any vows of celibacy, as are the Buddhist priests, but are free to marry and adopt any career they like. Young women are sometimes seen at temples, acting as priestesses, but their chief duty is to perform the sacred pantomime or dance in time of the festivals. They are under no vows of celibacy.

Shinto services consist of certain formulæ recited by the priests, partly in praise, partly in petition, and offerings of rice, fish, saké, vegetables. The Shinto system was less severe than the Buddhist touching the view of human existence and enjoyment. The devotees of Shinto were more disposed to look on the bright side of things, making holidays of their religious festivals, and regarding people in sorrow and distress as unfit for the worship of the gods, whose felicity ought not to be disturbed by our pain and misery. Shinto festivals and ceremonies are much simpler than those of the Bud-

dhist. On the 1st and 3d of January, at the vernal equinox in March, and on the 21st of November, the Emperor proceeds to the imperial chapel at his palace, or sends a representative to Isé to worship the god of heaven and to offer dutiful and reverent salutations to the imperial ancestors. In November he makes thank offerings of the new rice also. On the 11th of November there is a Shinto festival to commemorate Jimmu Tenno's accession to the throne. On that day the priests make special offerings to the gods and invoke blessings upon the reigning Emperor.

Of the local festivals, the *Gion Matsuri* is the principal one, celebrated from the 17th to the 24th of July, to the god Susanoō, at the Gion temple in Kioto. The reader will remember that this god was the unruly brother of the sun goddess (Amaterasu), who caused her so much trouble both on the heavenly plain and upon earth. Why they should worship such a wicked and lawless creature is strange. Preparatory to this festival the boys of the neighborhood are trained for several days at beating drums, gongs, and in other musical performances. The handsomest youth of all is chosen for the "*chigo*"—that is, the victim to be offered up to the god of the temple. In olden times he was no doubt slain and offered, but now it is a symbolic ceremony. The *chigo* must visit the temple several times to prepare himself. When the festival opens, the young folk and all who take part in the performances repair to the temple, dressed in light, flowing gala clothes. A great two-wheeled cart, sometimes several, is brought out, upon which rests a high frame, upon the top of which is perched a curved spear. Upon a lower platform of this frame is the band, with drums, gongs, and what not, making a hideous kind of music. The cart, frame and

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all, decked out with curtains and streamers, is drawn by a multitude of boys and men, by means of a very long rope. As they move along the streets they are followed by crowds of people, for this drawing of the cart is considered an act of merit. It is indeed a hilarious time.

The *mikoshi* is a decorated square shrine under a canopy ornamented with tinkling bells and chains, the whole being borne upon a framework of poles upon men's shoulders. In this portable shrine is the sacred mirror, and the *gohci*—i. e., white paper cut into notches in a particular manner and hanging from a wand. Upon the top of the canopy is perched the bronzed figure of the sacred phoenix, which to the casual observer is a rooster. As the wildly joyous crowd go forth at night running and yelling in concert, as they leap and toss the mikoshi with uplifted hands in rhythmical measure, it is indeed an exciting scene. The writer remembers distinctly a scene of this kind witnessed by night years ago, in the city of Kioto. He had just reached the eastern end of the bridge crossing the river that goes through the city. As the rushing, noisy mikoshi bearers passed by us, followed by multitudes of excited people, Dr. Walter Lambuth remarked that "to be met by such an excited crowd in China would be dangerous to foreigners." We were not in the least molested, and enjoyed the strange procession.

Sometimes, however, a Japanese citizen, who is not popular on account of his oppressions, stinginess, or other fault, suffers injury during this festival. Under the idea that the mikoshi is guided by the spirit of the god, it is borne to the door of some hated man, forcible entrance is made, and punishment inflicted upon him for his wickedness.

The *gosangi* festival at Okayama is another local festival. It is at night, and hundreds of people from city and country assemble in the temple yard to wait for the throwing of the gosangi. The gosangi is a sacred wooden wand one foot long and two inches thick, and it is believed that whoever can get possession of it and take it to his house will have luck and blessings during the year. Accordingly about 11 o'clock at night it is thrown right into the crowd, and then follows a struggle to seize it and run away. The struggle continues sometimes for hours, the gosangi being snatched from one to another.

In the smaller local festivals, the village god, some ancient prince or father of the district, a famous hero or sage deified after death, is celebrated by the people of the village. One can easily tell when a village festival is on hand by the noise and gayety. Near the school where the writer lived and taught was a great grove, and in the center of it a local temple chiefly Shinto. At a certain time in the year the festivities continue for three days, and the clanging of drums, gongs, and cymbals was kept up every night till after midnight, and all the day long.

Among the numerous household Shinto gods are the following:

1. Amaterasu, sun goddess, worshiped as the morning and evening sun.
2. Ebisu, god of money, often seen on the god shelf of business places.
3. Daikoku, god of property and estates.
4. Sumiyoshi, faithful retainer of Temmangu.
5. Temmangu (Michizane), deified and worshiped as god of learning.
6. Inari, rice god and messenger of the gods.

7. Kojin, god of health and the kitchen.

8. Koumpira, protector against fire and storm, known as the sea god.

9. Hachiman, originally god of war, also now overseer of family affairs.

10. Jingo Kogo, goddess and protector against disaster, shipwrecks, etc.

The *ihai*, ancestral tablets, also have place at the household altar. Their position fluctuates. According to pure Shinto, they are reckoned as ancestral spirits of the dead, accounted to be divinities to be prayed *to*; but according to Buddhism, they are departed souls in purgatory to be prayed *for*, that they may be delivered therefrom. A festival of purification is observed in the following manner. A caldron of boiling water is prepared, and the people gather around it; an old woman dips a heavy branch of some bush into this hot water and brandishes it overhead. The warm copious shower falls upon her and those near her, and thus they are purified.

We saw how in the primitive religion the Emperor performed the ceremony of purification in behalf of the people; and it is probable that this old woman sprinkling the water upon herself and the people represents the Emperor's sister, who in ancient times was high priestess at the national shrine in Isé. The Shinto services at a funeral are very simple. The officiating priest always rides on horseback in the funeral procession. It is almost needless to say that the reigning Emperor, with his august ancestors, is the head and center of the Shinto religion, and hence many opponents of Christianity try to make the point that to be Christian violates one's allegiance to the Emperor as the nation's divinely descended head.

II. THE BUDDHIST RELIGION AND CEREMONIES.*

Visitors to Buddhist temples have often remarked the resemblance of Buddhism to Roman Catholicism. There is, however, a wide difference as to the original doctrines of the two systems. Buddhism knows nothing of salvation by grace, but only by works; self-perfectionment is by self-denial and meditation without the vicarious death of a Redeemer. It does not teach the immortality of the soul in a way that Christians could accept, for the state of Nirvana is practically the loss of individual existence, and Buddhism is silent concerning the existence of one supreme God, Creator of the heavens and the earth.

But there is a real and very striking resemblance between Buddhism and Romanism in their outward system and ceremony. Their sacred books have never been translated into Japanese, but, like the Romanist, their ritual service is in a foreign tongue, and it is said that the priests themselves have an imperfect understanding of the Sanskrit, or even the Chinese version of their sacred books. Their priests, excepting one sect, are celibates like the Romish monks; they have monasteries, nunneries, and orders of begging devotees; they have pilgrimages, penances, fasts, and gods, the tinkling of bells, counting of beads with their prayers, processions, sale of indulgences, and a scale of merit, altars, candles, images, pictures, incense, relics, prayers for the dead, canonizing of saints; and, instead of the Virgin Mary, "Mother of God," they have Maya, the "Mother of Buddha." Though a Hindoo woman, unto her a temple stands dedicated on the top of a mountain near Kobé.

There is also in Buddhism an elaborate system of priest-

* See page 65 *Jf*.

ly hierarchy, with its gradations and orders, from the patriarch or archbishop at the head of the whole sect, down to the servant or apprenticed novices, mere boys in training.

Buddhist temples, unlike the Shinto, are noticeable for size and interior splendor, at least these are the characteristics of their head temples. These, usually built upon an elevation either within or just outside the town and overlooking it, are often the best and most conspicuous buildings in the place. They serve not only for worship, but also for recreation and amusement, being surrounded by spacious grounds adorned with groves, gardens, and walks. This is especially true of the Asakusa temple in Tokyo where are booths, tea houses, sorcerers, fortune tellers, jugglers, singing girls, and the like. As one approaches, the most noticeable thing about a Buddhist temple is the gracefully curved roof with its heavy tilings, supported, as he afterwards sees, by massive columns. As you enter the gateway into the temple yard—a very imposing gate, usually—there is on one side a belfry where hangs the large cup-shaped bell, that is sounded not by the striking of a metal clapper, but by a swinging beam of wood with which men strike the bell on the outside. Then a few steps farther in is the stone laver like the one before Solomon's temple in Jerusalem, where the people wash their hands before worshiping. And on either side of the paved or gravel walk leading to the temple there is frequently a row of stone lanterns about five feet high. When you reach the entrance to the temple you see on either side a hideous, large image, generally painted red, representing the guardian gods. These idols are naked giants, with eyes and features distorted. One has his mouth open; the other has his clinched. One has



BUDDHIST TEMPLE.

a club in his right hand, the left hanging freely down; the other stretches out both hands as if repelling some one or parrying a blow, one fist being tightly clinched. These hideous gods are the sentinels that guard the sacred place. In some temples the guardian gods are different from each other, one being the thunder god, painted red; the other, the wind god, painted blue. These also have distorted eyes and features, and hold thunderbolts in their hands, or bags of wind to strike the approaching worshipers with awe. Sometimes, too, the guardians of the temple are a pair of images in stone of the sacred dogs, who sit on their haunches in front of the temple.

Ascending the flight of wide steps at the entrance, you reach the floor of the colomade that runs along the whole front of the temple or frequently around the three sides of it. And here are the massive pillars that support the great and heavy roof. For example, Kämpfer, over two hundred years ago, visited a temple at Kioto, the great roof of which was supported by ninety-four immense pillars, three feet through, and all painted red. And to-day the mammoth Hongwanji temple in Kioto has scores of great wooden pillars supporting its enormous, curved roof. These columns, with the beams and cornices above them, are painted, gilded, or lacquered; sometimes the native wood is polished and left unpainted. The beams and cornices are decorated with carved dragons, bulls, hares, storks, and tortoises. And all manner of mythical scenes and legends are represented in the interior decorations of such a temple. In the gables are carved figures of animals that enter into the twelve signs of the zodiac, as received from China. After gazing for a while at the many pillars and the elaborate carvings, you then take in the interior

plan of the buildings. Within the colonnade, and separated from it either by latticed partitions or paper shojis, is the hall, and in this hall the people assemble occasionally to hear the priests as they sit and preach, or they enter here simply to pray. Again, in the rear part of this hall is another inclosure containing the altar and shrine, and within the shrine the image of Buddha and two or three subordinate gods. This shrine is beautifully decorated with lacquer and gold, and there are flowers, candles, and holy incense, reminding one of the altar and crucifix of a Roman Catholic church. It is here in front of the altar and shrine that the priests beat the gong, chant prayers, and read portions of the sacred books which it is said they scarcely understand. On either side of the shrine are hung in order upon the walls the name tablets, names received after death of the dead in the parish—that is, of those whose families have paid money enough to get the priest's prayers for parents and other kindred believed to be in purgatory.

Behind the temple, or adjoining it, are the rooms for the priests and the attendants who have charge of the place. In a great temple there is quite a retinue of priests with their attendants. Those priests are supposed to be without wives, and they go with shaven heads and peculiar dress. Over a loose long gown of white cotton they wear another with wide sleeves but not so long, made of some thin black or yellow stuff. Hanging loosely from the left shoulder and passing under the right arm, a wide band of the same material passing across the breast, is a loose cape of saffron color. This represents the skin which the early disciples of Buddha wore in India, and is a sign of their poverty and self-denial. Not unfrequently the familiar rosary is seen in their hands. The daily services of the priests begin

before daylight. Residing once near a temple, the writer remembers how, before daybreak every morning, the temple drum and gong were invariably heard. At first the strokes were low and slowly measured, but gradually grew more rapid, and were continued for an hour or more. At the same hour another priest began his prayers, chanting his sacred books. An important part of the prayers were the masses for the dead who had gone from the parish into purgatory. But for those not able to pay the required price prayer was offered, not by name but by wholesale, as it were. Of course such wholesale prayer could not be so efficacious in delivering miserable souls out of torment; but as the poor people could not help it, their kindred must stay longer in that place. From these paid prayers for the dead, from funeral fees, and from the voluntary contributions of rice, money, and saké, the priests got their living. Some of the head temples own lands and other properties that yield a yearly income.

Besides the regular priestly order, there are enthusiasts or impostors, pilgrim vagabonds living by begging, by pretending to drive away evil spirits, to find lost things, discover robbers, interpret dreams, decide the guilt or innocence of accused persons, predict the future, and cure diseases which they perform through the medium of a child into whom they pretend the spirit enters, thereby being able to answer all questions.

One sect, the Nichiren, the most superstitious and bigoted of all the Buddhists, claims special power in driving away evil spirits from houses and from persons. The fox spirit often possesses people of a superstitious turn, who are nervously reduced, producing a sort of double self that is very tormenting to the possessed victim. Prof. Chamberlain, of the Imperial

University, had a few years ago, when traveling on foot in the country, a curious experience. It was in the summer of 1879, a great cholera year, and upon entering a village in the evening he and his companion were accused of bringing into their village, at that sad season, the *evil spirit of the cholera*. After much parleying and standing in the drenching rain with night approaching, the learned professor and his companion agreed that the priests might be sent for. They came in white vestments, bearing heavy branches of trees in their hands. Waving these dripping branches over them, the priests then struck them on the back with swords, and after that the spirit was supposed to be driven away, and they were allowed lodging for the night.

Only a few words about Buddhist festivals. The festivals described on pages 199–201 were social or national occasions, and only indirectly religious. The one most written about by foreigners takes place the 7th of the 7th month, at Nagasaki, and is called the feast of the lanterns, or Tanabata, after the name of the star Weaver, in the Milky Way. This is to give help and comfort to the departed dead. At this festival the priests perform special services, and at night there is much masquerading both of men and of women.

The festival to Kwannon, the goddess of mercy, is another night festival. The people flock out to watch the stars, anxiously waiting to see a shooting star, or the conjunction of two stars; and the climax is reached when the seven stars come into a certain position in the heavens, which appear to be just over the roof of the temple; and which they are taught to believe fall into the temple.

The bathing of Buddha's image was generally observed in former times, and is still observed to some

extent. A little image is brought out and the sweet juice of some vegetable is rubbed over it, a little shrine is made for it and it is then decorated with flowers. This bathing of Buddha is done as an act of merit for the soul. The Buddhists, unlike the Shintoists, hold preaching meetings. Once a year, especially in winter or spring, they hold protracted services. Every day for ten days or two weeks preaching meetings are held in the temple by the priests. The time between these services is spent as a sort of holiday; occasionally meetings are held in their houses, the congregation consisting of the neighbors. The first and fifteenth days of every month are universal holidays, partly social, partly religious.

Hyakumanben was, according to the literal meaning of the word, a million prayers. These were prayers for persons dangerously ill. The person about to die sits in the center of a ring of persons, and the rosary is passed around, each one repeating certain words and counting a bead. This is repeated many times. There is another Buddhist ceremony which takes place at night. The writer once witnessed it at Arima, in the hills a few miles back of Kobé. On an appointed night the people march from the temple to a certain level open space and form a great ring. In the center is built a rude platform upon which stand the leaders, who, when they drawl out certain words, all the people in the ring cry out in a kind of chorus, meanwhile stamping and swaying their bodies. Upon inquiry it was stated by a Japanese on the spot that the object of this performance was to get the soul of some one out of purgatory. The doctrine of purgatory has a large place in the belief of Buddhists, as of Romanists; and many are the awful pictures of the unspeakably horri-

ble tortures which Emma Sama, the god of hell, inflicts upon the wicked. At the temple shops of image dealers such pictures are always on sale.*

The Japanese are by nature lively and gay, but in the bottom of their hearts are inclined to religion. This is shown in all their history. Their acceptance of Buddhism in the sixth century, and the great success which the Roman Catholics had during the sixteenth century, in winning converts both from the highest ranks of life and from the common people, clearly show that the Japanese race is inclined to religion. The hold which many superstitions still have upon the masses proves the same thing. Though Buddhism and Shintoism alike have undoubtedly lost the influence once held, there is to this day much evidence that speaks of deep religious feelings and beliefs, unfortunately beliefs too often utterly false. For instance, the wayside gods, though often neglected, are not forgotten; one sees them honored with offerings of flowers; the wayside shrine is still in some neighborhoods replenished with fresh light, and the neck of the idol bedecked with a new red or yellow bib. Again, the little prayer flags may still be seen stuck into the ground by the hundreds as you approach some temple in the hills. And over the doors of many dwellings of the common people strips of paper or wooden tablets are tacked up with a picture, or some sacred character upon it, procured from Isé or Kômpira. These are amulets or charms to keep away evil spirits or calamities and plagues of disease, fire, and storm.

During the Tokugawa period the Buddhist was really

*When the writer first went to Japan, in 1888, there was still celebrated near Tokyo, in the month of August, a religious festival to the devil.

the established religion, and it received rich endowments from the government. At the restoration, in 1868, it was disestablished, and Shinto was reinstated as the officially authorized religion of the Emperor and his court; accordingly many Buddhist temples were "purified," stripped of their images and other paraphernalia that betokened the Buddhist faith, and turned over to Shinto priests. But the attempt was not successful, the Board of Religion of the State was abolished and the Buddhists regained some of their lost prestige. To-day they are making a strong, not to say desperate, effort to maintain their footing against Christianity brought from America and Europe. As a rule the priests are not intelligent and are morally loose. Some of the Buddhists themselves have complained bitterly of the ignorance, indolence, and vice of their priests.

CHAPTER VIII.

JAPANESE ARTS—A SKETCH.

INTRODUCTORY REMARKS.

FIFTY years ago a new impetus was given to international arts and art industries by the great exhibition in London, opened by the late Consort Prince Albert. By means of other similar but larger displays in Vienna, Paris, Philadelphia, and Chicago, a better acquaintance with the art products of all nations is possible, and we are made to see how other peoples dwelling on the other side of the globe, and quite different from ourselves in language and customs, have a sense of the beautiful, feelings of taste, and skill to express those feelings in their art. Like the religious instinct, the feeling of the beautiful is natural, and therefore more or less developed in all nations, needing only to be enlightened by true and lofty ideals.

It is remarkable that in no country is the union of liberal and industrial art so close as in Japan, so that, in the language of Régamey, the artist workman and the workman artist are one person. No broad line of distinction between liberal and technical art exists, nor should it exist anywhere. From Plato down to this day all attempts to define beauty have failed, but the two important elements of proportion and harmony are no less essential in industrial than in liberal art. Another fact not generally appreciated in America is that Japanese industrial art has had a felt influence upon the art industries of Europe and America.

Many examples might be given. Suffice it to say that the exhibit of Japanese art products at our Centennial Exhibition (1876) caused a sensation in art circles; nor was the sensation less noticeable two years afterwards at Paris; and at the World's Exhibition at Chicago no department received more attention than the Japanese exhibit in art. The difference between the growth of art in Eastern Asia and that of Europe is this: In the latter the liberal arts of painting, sculpture, etc., separated from the industrial arts and went far in advance, whereas in China and Japan industrial art took the lead. Again, in Europe architecture all but reached perfection—for instance, the Parthenon at Athens—while in Eastern Asia it has always been of a low order. In representation of the human form the Japanese as compared with the Greeks stand in sorry contrast. The reason will be shown later. India, Persia, China, Korea, and probably Holland, are the countries whence the Japanese received certain forms and methods of art production. The debt which Japan owes China can be told by the simple words *borrowed, imitated, excelled*. That Japan is in advance of China in art culture is everywhere allowed.

From 1787 to 1830 was the acme of the golden age of art industry which began with the Tokugawa era. Nikko, with its tombed temples, rich in carvings, in decorations of lacquer and gold, is the silent monument of that age's highest achievement. The conditions and characteristics of Japanese art, though a subject of so great interest, can only be briefly considered. The three conditions of successful art are well fulfilled in Japan: (1) an inborn passion for the beautiful, universal even among the very lowest and most ignorant, who often have in the little yard of their hovel home a pot

of flowers or a bit of green; (2) keen observation and a dexterous hand. A few years ago the writer heard a lecture by an Englishman, accomplished in matters of art, in which he stated that the Japanese eye was so keen and accurate that their artists had caught certain movements and poises of birds on the wing which artists of other countries had not detected. The extraordinary deftness of hand and fingers is the result of using for successive ages the brush in writing. Almost every Japanese can sketch an object or draw a map. Régamey tells us how the saleswoman in a seed shop, squatting in the corner of her master's shop, takes her brush and on the paper bag you are waiting for indicates in a few strokes the picture of the plant which the seed you are buying will produce. In learning to write with a brush the difficult characters of their language, the Japanese are continually training both eye and hand for delicate, accurate, rapid, and easy execution of lines and curves. (3) Yet another condition is furnished by the varied and attractive natural world surrounding the people. Japan, like Greece, has all the diversity of mountain and valley, winding coast line with inlets and bays, peninsulas and islands. In picturesque scenery of mountains and seas combined it is more than Switzerland. Several less important conditions in art culture have likewise been fulfilled—that is to say, the different branches of handicraft arts are handed down in families, thus securing the benefit of heredity; slow apprenticeship, the son or the apprentice being put to his life work when a child; a powerful memory and vivid imagination, whereby the scene or object is held in the mind for an indefinite time, ready to be reproduced with realistic feeling; and patronage of great and powerful nobles. Artists

were attached to the castle and court, and their work was keenly appreciated by lords, Daimyos, and their families. Lastly, Japanese artists had a contempt for money. The artist worked on and on for the love of art, without hurry, bringing all the concentrated enthusiasm of his soul upon his piece till it was brought to perfection. The workman artist of old Japan had two things greatly in his favor: (1) He was never in a hurry, had time for study and meditation till the idea and form of the object to be reproduced lived within him, and also abundant time did he have for the execution of his idea, returning a hundred times to the same point till it was perfectly executed; (2) he was always sure of appreciation.

Japan is the land of surprises in art as well as in other things. One is often astonished at the mean and sorry home of the artist. It is often nothing more than a simple hut, lacking all conveniences and comforts, and his workshop, like his living room, is the narrowest place. The writer was once in the little hovel of a porcelain decorator, and his beautifully done designs were in sharp contrast with his sorry surroundings. Again, even in the homes of nobles and people of quality, patrons of art and possessors of art treasures, one is struck by the absence of furniture, where everything is simplicity itself, but very clean. Where, then, is their beautiful virtue? The Japanese do not like to display their treasures and objects of virtue in reception halls, parlor, and dining room, as we do. Their collections are stored away out of sight in the godown. Occasionally, and for reasons, they bring forth their prized objects of art, fine lacquer ware, ivory, porcelain, bronzes, pictures, silk robes, costly and rare swords and armor handed down as heirlooms, and never more

than two or three choice pieces at a time. A single vase, highly prized for its beauty and perfection of finish, may be set out upon the raised dais of the *tokonoma*, or a rare picture, mounted in damask bordering, is hung upon the wall. After a time these are stored away and other objects brought out. It is not so much as great builders as in chaste and delicate decoration of small things that their characteristic power displays itself. But, though fond of decorative art of every variety, and adepts in it to a degree unexcelled by any other nation, there is also delicate taste in its display that is more to be admired than the garish manner too often seen in wealthy American circles. So that we can say of the better classes, at least, that they have a genius no less for etiquette than for art.

As to the materials and forms utilized in Japanese art there is the richest variety: the Vitruvian curve, arabesque and *swastika*, vines, flowers, slender graceful bamboo, pine of normal and deformed shape, the leafless and blooming plum, cherry, magnolia, flag and rush, rocks, and water scenes, gardens with little lakes and miniature mountains, certain beasts, cranes and herons, pheasants and nightingales, insects in motion and at rest. Again, the animals of the Zodiac* appear in Japanese art, especially in the gable carvings of some of their temples.

As history progressed, its warriors, heroes, battles, and castles came in for art treatment. Like other nations, their religions, both Buddhist and Shinto, with their mass of myths and traditions of gods and goddesses, semidivine ancestors, deified Emperors and warriors, demons and monsters, furnished a rich field of subjects

*The Zodiac, borrowed from China, came originally from Persia or Assyria.

for treatment in their art. About all the architecture worth mentioning in Japan is from Buddhism. In the interest of this religion, in 1600 the government issued an edict requiring the inside of every house to be adorned with the carved image of some Buddhist divinity. This was bad religion, but it stimulated sculpture and carving. Besides all these, there are four sacred creatures that fill a very large place in decorative art, especially bronzes, fabrics, and painting.

The *Kirin* (unicorn) means literally male and female animal. According to their belief, it is represented in their art with the body of a deer, tail of an ox, and a single horn. As a messenger of mercy and benevolence it is the noblest form of animal creation. As an incarnation of the five elements—earth, fire, air, water, and ether—from which all things are made, the symbols of this animal in philosophy came to be a cube and globe, the pyramid with its five or more stories, and the tuft of rays on gravestones.

The *phoenix* is the second of the incarnations, and is of wondrous form and mystic nature. It has the head of a pheasant, beak of a swallow, neck of a tortoise, and features of the dragon or fish. Its plumage represents the five colors, symbols of the five virtues, uprightness, obedience, justice, fidelity, and benevolence. To this wonderful bird there are a thousand references in art as well as in literature.

The *tortoise* is a great and sacred creature in Japan as well as in China, as frequently appears in their art productions. It is not the common tortoise of our naturalists, but a creature that rose up out of the Yellow River in ages long gone by, with mystic writing upon its back. From this divine tortoise all other tortoises have come. It lives a thousand years, hence is the sym-

bol of longevity in art and in literature. In pictures and in sculpture it is often of colossal size, and serves as pedestal of monument or tablet. Often, too, the stork stands on the back of the turtle in art. With the power of transformation, it is one of the incarnations of the legions of spirits that live around us.

The *dragon* is the chief of the four. This wonderful creature fills the largest place in art, literature, and legend. There are nine kinds of dragons, and artists never tire in representing them in bronze, in wood, and upon fabrics. It is also pictured on the imperial coat of arms and on Japanese coins. Curled up like a snake, with scales, tails, and horrible head mounted with horns, it is the emblem of vigilance and strength.

Another group of designs often seen in bronze reliefs are the seven gods of fortune. One frequently sees in Japanese art the same object repeated in pairs, a combination which to us is either unintelligible or ill befitting, because we do not know the legend, tradition, or proverb referred to. For example, the lion and the peony, sometimes seen on a kakemono or screen, refer to an ancient dance where a man personating a lion dances across a bridge decorated with peonies. The deer and maple scene originated with an ancient poem, and symbolizes quietness or solitude. The lotus and silver heron used in temple art represent the idea of purity. The plum tree and nightingale signify early spring, but the crane and turtle are emblems of prosperity and long life. The homeward flight or alighting of wild geese is in the language of art a reminder of home. The cuckoo and the moon also sometimes appear in their art. This suggests that while Japanese art is strongly realistic, it is also abundantly symbolic.

No artists have shown such ability to be true to nature

in the exactest details of her objects and scenes, and yet there is a strange tendency to indulge in lawless fancy, whereby the unnatural, the deformed, and hideous are boldly set forth. While on the one hand so fond of nature and true to her beauties, there is a freak of mind that seems to revel in the caricature of nature's defects. It has been stated that in Japanese painting there is no perspective. That is not quite just; there is some, but not enough. This is probably due to much concentration upon miniature work, and in which they excel all other nations. In closing this introductory we touch upon the most serious defect of Japanese art. We have already stated that representations of the human form as compared with that of the Greeks are very sorry. The reason for this inability to portray with life and spirit the human face and figure is the unfortunate lack of any lofty idea of man. A high idea of free individuality is not to be found in Oriental nations. Despotism had too long crushed out the free spirit of the man. The serious defect, then, of Japanese art, and of literature as well, is the lack of lofty and grand ideals. There is love of nature, of the beautiful, and a genius for execution; but the deep and all-pervading meaning of nature and man's place above nature are wanting—wanting because the idea of God over all, uniting all and elevating all into one sublime whole, is lacking. Japanese art is marvelously skillful and beautiful, but not sublime or deeply spiritual. It is handicapped by the lack of Christian ideas and sentiments. The same is precisely true of their literature. When Christianity shall have been received into their hearts, and the view of things, especially of man, is enlarged and lifted up to God, there will spring forth from artists and poets a new creation.

I. LACQUER WORK.

The art of lacquering is very ancient in Japan. According to Rein it is at the top of all their industrial arts. In this branch of their art the Japanese feeling and skill more quickly asserted themselves independently of Chinese canons, and found a wide field for their own creations; and in no other branch of art have they so easily won recognition among civilized nations. Indeed, there is no country that can compete with them in the excellence and manifold applications of the lacquering art. Lacquer varnish is obtained from the lac tree, a species of sumac growing in the northern parts of the main island. On account of the poisonous action of the lac, almost all of the lac tapsters come from one community. Going out in the spring and summer, they make what is called girdle cutting through the bark of the tree, and with an iron spoon take the sap. Unlike the sap of the sugar maple in Kentucky or Vermont, the lac of this tree does not flow freely. The color of the raw lacquer strained and ready for market is from a gray to a tan brown, and it is a syrupy, sticky liquid. Unlike our copal varnish, which is an artificial mixture, lacquer varnish is a ready-made product of nature. The following are some of its remarkable qualities: (1) Gives off a poisonous vapor. (2) Turns black when exposed to the light. (3) Is thinned with pulverized camphor—a liquid thinned by a solid. (4) Has great hardness when it dries, and a mirrorlike luster that increases with time. (5) Dries best in a damp atmosphere. (6) Resists destructive agencies, such as the heat of boiling water, frost, etc., to such a degree that its durability is measured by decades and centuries. For instance, in the Berlin museum is a little lacquered box a hundred and eighty years old, and its

luster is as if it were of yesterday. (7) Still another excellence is that it may be applied to every namable article or object that has a smooth surface, from the tiny medicine box to the architectural ornamentation of palaces and temples; to articles made of wood, sword scabbards, toilet, and present boxes, or cabinets; metals of all kinds, papier-maché, leather, paper, horn, tortoise shell, unglazed clay and porcelain ware. At Nikko, a temple dedicated to one of the great Shoguns has the floor of the outside gallery in black lacquer upon which people walk barefooted; and a sacred bridge in the same place, over which a religious procession is made once a year is done in red lacquer. Frequently the columns of imperial palaces and great temples are finished in red lacquer, put on thick by successive coatings. There are two or three distinct classes who engage in lacquering. There is first the lacquer artisan, whose business it is to prepare the piece by careful smoothing of the grain, filling up holes and joints with a kind of paste, polishing the surface, and then laying on the solid background of lacquer by many successive coatings of varnish, carefully drying and polishing each coating till at last a lacquer ground is obtained as smooth and lustrous as plate glass. Sometimes as many as twelve, or even twenty lacquer varnishings are put on the same surface. If the piece is to be plain lacquer with one color, nothing more is needed.

A second and superior class are not artisans but artists, experts in lacquer painting and decorating. These, handling the brush and other delicate instruments as real artists, and putting on the designs in colors, gold, silver, or what not, do not work simply according to pattern, but devise their own designs from nature.

There are divers methods and materials in lacquer decoration, yielding different effects or styles. Besides the plain lacquering in one color, as indicated, there are styles in variegated colors and shades, all, however, on a flat surface. For instance, there is a combination of the four colors, black, red, yellow, and green, which produces a striking mottled effect. There is also imitation of wood; for instance, a vase which Rein found in a London shop was lacquered in imitation of red sandal wood. It was three feet high, price five hundred dollars. Again, there is gold, silver, bronze, and tin lacquering, on a flat surface, obtained by sifting or sprinkling the pulverized metal dust upon the lacquer while it is moist, and when it has dried and the loosely adhering particles are carefully rubbed off, then a fresh coating of transparent varnish is laid on. In the same way lacquering in powdered mother-of-pearl is produced. The oldest preserved specimen of lacquered ware is a scarf box in which the priest used to keep the scarfs of his order when not worn across the shoulder. It is black, and dates from the seventh century. In the eleventh and twelfth centuries the nobles at Kioto became stylish enough to drive ox carts lacquered in black and gold, stylish carts of state. Afterwards great progress was seen in that, besides the ground of plain gold, sprinkled gold, and in imitation of the pear, shark's skin, and grain of native wood, many elaborate designs were introduced for decoration, blooming plants, vines, arabesques, bits of bamboo branch all on a flat surface, and in colors of black, red, and gold, etc.

But a new feature of great importance was invented about 1400 A.D.—namely, lacquering in relief. In the Tokugawa period, from 1681 to 1709, the lacquer's art reached the highest point of perfection, and many of

the small chests, writing utensils, cases for keeping and sending presents, sword scabbards, etc., in raised gold are said to be veritable masterpieces. Landscapes, streams and banks, mountains, clouds, geese, animals, trees, and flowers, are built up in low relief by successive layers of lacquer varnish, in gold or bronze paste. The vase mentioned above in imitation of red sandal wood, was decorated with raised gold work, and inlaid with ivory, and represented the seven wise men of China, cranes, and bamboo. By combining the carving and inlaying with the lacquering in relief, the most elaborate and beautiful designs have been produced. For illustration, take the cover of a box given by Rein, and done by one of the old masters. Upon a ground done in arabesque, the flowering branch of some shrub or tree, with its leaves and twigs, its full-blown bloom and buds, and two humming birds hovering above, is all wrought out in carving and in relief, making a most striking picture. Nor has the artistic skill died out. In 1878 there was in the Japanese collection at Paris a piece which attracted attention for the elegance and richness of its lacquer decoration. It was a three-winged screen, and even in the presence of the best art products from India, France, and England made a great impression upon lovers of art. Quoting from Rein: "A more beautiful ornamentation in raised gold lacquer work is scarcely conceivable than the magnificently executed red-and-white peony blossom in gold and silver, chrysanthemums and other flowers with leaves which adorn this screen." It was awarded the gold medal and was sold for sixty thousand francs. Still another feature of Japanese lacquering is upon porcelain and bronze. This is not an uncommon variation now used in decorating bronze and porcelain vases.

II. BRONZE WORK AND SCULPTURE.

In an earlier period religion did much to promote the metal arts by the demand created for images, bells, and censers. But in the Middle Ages, when all the upper classes not only professed but practiced war, the forging of weapons and armor became the important industry of the nation. During this long period of war the sword smith stood in the ranks of the learned profession, as we have already seen. For centuries veritable artists devoted themselves to this honorable calling, making a blade which for temper and edge could set at defiance the famous swords of Damascus and Toledo. It was not only the forging and tempering that called forth such patient and enthusiastic effort, but it was the work of other artists to decorate the hilt and finish the scabbard, so that sword making engaged the best effort of two classes of workmen artists, one in metals, one in lacquering. It is said that the Goto family, noted as sword smiths, took the designs of the celebrated Tosa school of painters, reproducing them in miniature upon their swords. It was a great honor to be the fortunate owner of a sword engraved with the name of one of the famous sword smiths, and for such blades fabulous prices were often paid. It was a great honor, too, to have many of these precious blades, some handed down from warrior ancestors, some received as presents, and others captured from the slain enemy. A poor, illy clad man, wearing costly swords at his belt, was more honored than one in rich costume with a common sword. These traditions and sentiments naturally stimulated the art of the sword smith. Masamuné, who lived at the end of the thirteenth century, was the most famous of all the sword smiths; and the Myoechin family was similarly distinguished as armor makers.

An eagle, now in the Kensington Museum, London, forged by one of the Myochins, is an admirable example of their art, and cost five thousand dollars. When the Iyeyasu dynasty of Shoguns was firmly established upon the throne, and wars ceased in the land, other branches of metal arts once more received consideration. So that when the country was opened to foreigners in 1868, there was no form of metal ornamentation except galvanizing not perfectly understood by the natives. The precious metals, as well as copper, bronze, steel, and iron, all yielded to the skillful hand and artistic spirit of the workmen artists who understood perfectly the different methods of decorating and finishing: casting, embossing, hammering, turning, engraving, chasing, inlaying, plating, damascening, and coloring. As an example in iron work, take one of their cast-iron kettles. The kettle is the only vessel of the household class of utensils that is decorated. The cover is usually made of bronze. Tablets of copper plate, bordered in thick silver wire, are inlaid on the side of the kettle, and on one of those plates there may be an inlaid cherry tree and a nightingale perched in the branches. The forged handle and the copper cover may also be decorated with inlaid work. Speaking of inlaid work, it should be remarked that the Japanese understand the methods of enameling upon metal, damascening and cloisonné work. They have even perfected a mode of inlaying in cast iron, as in forged iron, by a peculiar process of softening the surface at the point where the inlaying is to be done. Many of their large and beautiful bronze vases are first cast and then softened at certain points, and finally treated with inlaid and carved designs of elaborate patterns. They have perfected three forms of damascening: (*a*) The wire or narrow strips of gold and

silver fixed in the furrows rise above the surface, like low relief; (*b*) the inlaid precious metal does not project, but is flat with the surface; (*c*) there is a meshed or netted work upon the surface. Another form of treatment must be mentioned—namely, cloisonné enam-

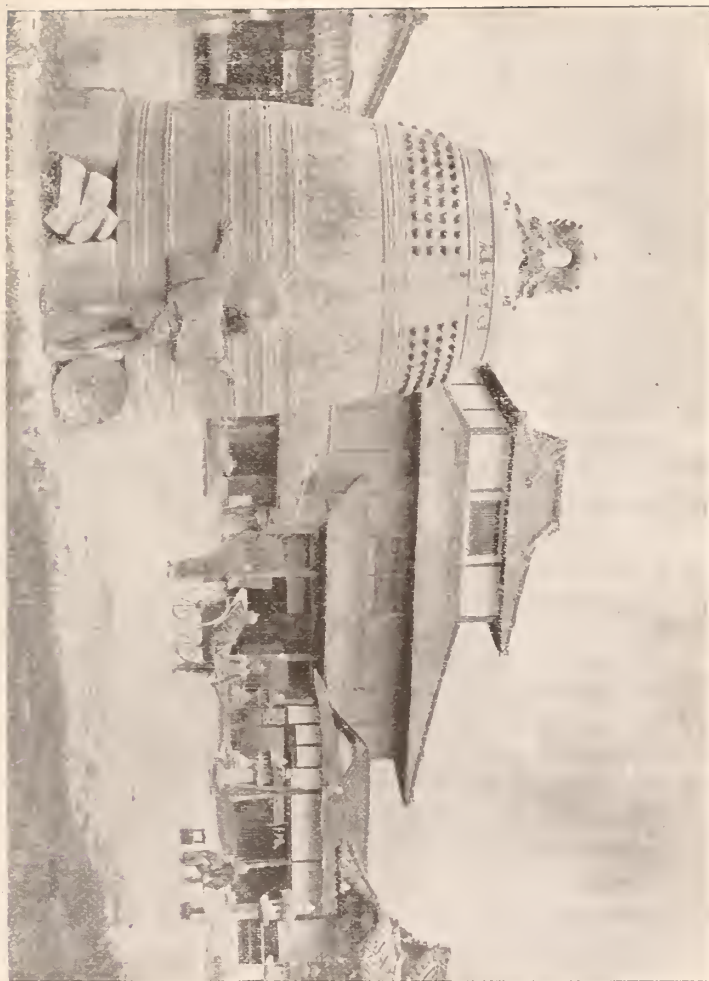


GREAT IMAGE OF BUDDHA.

eling upon metal or porcelain. Fine filigree bands of copper are fixed to the metal surface by soldering, and the inclosed space is filled up in different patterns with the enamel of pulverized glass, powder of lead, etc.,

and fused by heat. By repeating the enameling an effect in relief is produced. Upon porcelain, too, cloisonné enamel has been applied. Another resource of decoration developed by Japanese artists in metal is the coloring effects. They give special attention to the color, brilliancy, and sparkle of the metals to be used, and sort out and combine their colors with all the care of the painter. Giving his cast iron a dead black or steel blue, and combining with bronze and other metallic colors, he heightens the effect of the decorating. Besides the vases and censers of bronze, there are numerous images and temple bells upon which they expend their best skill. These images often astonish one by their great size and exceedingly fine casting; the bells likewise are numerous, and many of them true monuments of the molder's art. Among the many images of Buddha there are two that are most noted because of their colossal proportions: one at Nara, the other at Kamakura. As for the temple bells, the tourist in Japan should be sure to see the one at Kioto, and hear the one in the wood on Lake Biwa. When heard on a summer evening, sounding far over the lake through the peaceful country, the impression upon the mind of the stranger will never be forgotten. Often has the writer sat in silence in the evening listening to the sweet tones of their temple bells, and had mingled feelings of enjoyment and sadness. No church bell which the writer has heard in America has the mellow music of the temple bell in Japan.

There is little space to tell of their polished steel mirrors. At the back they are decorated in relief with legendary persons, flowers, mottoes, etc. It has been known for a long time that some of these metallic mirrors, when held up to reflect the sunlight upon the wall,



GREAT TEMPLE BELL.

mirrored also the raised figures at the back, and hence they were called magic mirrors. Much has been written about this curious phenomenon, and various explanations given.

There are many tiny pieces of metal work, decorations for swords, medicine cases, pipes, *netsukes*, which are marvels both of the patience and delicate skill of Japanese artists. These little articles, with their chasing, carving, inlaying, and so on, represent in miniature an entire landscape. For effective combination of materials and of colors to produce an appropriate effect, and for the exceedingly delicate and at the same time most accurate details of the work, the Japanese artists are unexcelled by those of any other nation. It is only when the attempt is made to reproduce the human form in marble that they fail to impart life and spirit, and fall below the Greeks.

III. PAINTING.

For a long time there has been an enormous consumption of pictures and illustrated albums, copies of famous artists treating of every possible subject. In the earlier periods three schools of painting had a powerful influence: the Chinese, Korean, and Buddhist. The beginning of the Imperial Academy dates from the first of the eighth century; but we do not dwell here, because we are seeking something more distinctly Japanese. Of Kanawoka, who flourished until the beginning of the ninth century, remarkable stories are told. One tells of his horse, painted on a screen in a temple, which was so lifelike that at night quitting his frame he galloped through the cultivated land in the neighborhood, greatly to the annoyance of the farmers. Notwithstanding such exaggerations, he was really one of

Japan's greatest painters. One of his pictures is said to compare favorably with the work of the Italian masters three centuries later. Landscapes, animal life, and figures were all produced by his brush. One of his disciples, Kosé, devoting himself to religious subjects, has left a famous painting, the representation of the tortures of the damned in Hades. Not till the beginning of the eleventh century did there arise what might be called a Japanese school of painting (Yamato-e)* Though distinguished for its brilliant coloring, it retained the Chinese defect as to the human figure and artificial face. Along with this Yamato-e school there appeared a rollicking priest named Toba, who started a style of comedy and caricature, an Oriental Puck who was original, simple, and skillful, and who could have made people laugh innocently had he not have been so coarse and vulgar. The troublesome times and civil wars in the early Middle Ages were very unfavorable to the progress of painting. At the beginning of the thirteenth century, under the luxuriant Shoguns and Regents of the Kamakura capital, languishing art began to revive, and the great Toba school arose, named from its founder. This school, as a modified form of the Yamato, still exists. About a century after the revival of Italian art a new impulse was given to Japanese painting by a priest from China, Jōsetsu, who came to Japan and established a monastic school. His three pupils were the founders of schools of painting. Chodensu, another Buddhist priest, divides with Jōsetsu the honor of reviving Japanese art. As a painter of Buddhist pictures he is said to be unequalled. Profoundly religious, of childlike simplicity, and passion-

* Yamato=ancient name for Japan, and e=picture.

ately devoted to his art, he reminds us of his Italian contemporary, Michael Angelo. After becoming known at court, the Shogun asked him what he wished. He replied: "For money and rank I have no need; one change of raiment and a pot of rice suffice for my daily wants." Some of his pictures still exist. One of them in copy the writer has seen, made about 1400 A.D. It is an immense painting thirty-nine feet long by twenty-six feet wide, and represents the death of Buddha.

Of the three famous disciples of Jōsetsu, two of them were Buddhist priests, which reminds us again of the parallel fact in the Italian Renaissance that religion stimulated the great masters. The first one, *Sesshū*, went to China hoping to drink in inspiration from the masters there, but was so disappointed as to cry out: "The mountains, rivers, grass, and trees shall be my masters!" He showed such remarkable talent that the Emperor of China gave him an order to paint a picture upon the palace wall. His best pictures are landscapes, the outlines being bold, color tinting sparse. He also painted portraits, dragons, tigers, foliage, and, though professing to follow nature, was never able to throw off Chinese models.

Shūbū, another monk, was equally skillful in landscape, figures, birds, and flowers. His outlines were drawn in ink with a slight dash of color.

Kano, the founder of the third school of painting, was born of noble family the same year as Angelo, and, like him, lived to the great age of eighty-four. Kano rambled through the land with empty purse, one change of garment and his painting implements, sketching whatever pleased him and paying for his food with the creation of his brush. Simple, unambitious, and poor, he would never flatter a lord to win his patronage.

After his marriage, his wife, who was also a painter, worked with him. His paintings were distinguished for simplicity, freedom, and rapidity, showing force and suggestiveness without effort. Though handicapped by Chinese artificialities, originality flashed forth from every picture, whether it were a mountain pass, a pathway to a cottage, or a dragon. From about 1400 to 1700 this Kano school, together with the older Tosa school, occupied the chief place in the art culture of the country. The Tosa school of painters hovered around the capital and drew scenes pleasing to court circles, but the Kano school cultivated deities and Chinese sages, landscapes, birds, and flowers. In this period the great castles of the country had their gilded walls embellished with enormous pictures. Passing over several names of merit, and many more that swell the list but add nothing to genuine art, we come to the end of the eighteenth century, when a new fountain of genius opens. It is a fountain that flows directly from nature, and not from the overworked models of Chinese art. Okiyo had the boldness to believe that something better might be learned from nature than from the artificial and conventional teachers who had gone before. His school, named *Okiyo*,* while not entirely free from the faults of the old schools, introduced more perspective, and showed delicacy and freedom, especially in the treatment of landscapes. Their paintings are much sought after. In the latter part of that century a great effort was made by many painters to restore the Chinese style and to improve it.

But about the beginning of the nineteenth century a new head and leader of the Okiyo school appeared,

* Also Shiden-e.

making it still more natural, real, and popular. This was *Hokusai*, whose career was long and remarkable. He was born in 1760, and died in 1849. Born of the common people, he and his school brought the art of painting from the castles of Daimyos and mansions of nobles down to the masses. The first forty-five years of his life were spent in obscurity, before he was induced to establish himself in the capital, Yedo, as an industrial artist and teacher of drawing. His characteristic as a painter was life with its vigor and manifestations—"always and everywhere life." While there was nothing in his pictures to shock the most æsthetic, no lack of dignity in his sages and saints, no lack of might and fierceness in his warriors, all his paintings and sketches were brightened by flashes of native humor and touches of actual life. His real strength, indeed, lay in the popular sketches of the everyday life of the people, which were recognized and enjoyed by everybody. Their ceremonies and amusements, historical episodes, homely jokes and characters which the unlearned could understand and enjoy, the household pet, a favorite flower, any one of the thousand objects and scenes of everyday life, found graceful reproduction by the magic touch of his pencil. The result was that this realistic master (realist of everyday life and humor, but not of vulgarity and indecency) was immensely popular. Pupils flocked to his feet, and his woodcuts attracted immediate attention by their novelty and beauty. To meet the demand he began the publication of a series of engravings, entitled "Ten Thousand Sketches." Besides these, book after book appeared at intervals, each picture or sketch bearing the stamp of his easy touch and clear insight into life. One of his books contained a hundred views of the sacred and far-famed Mount Fuji.

He worked right on with verve and ease until he was nearly eighty. At the age of seventy-five years he wrote of himself: "It was at the age of seventy-three that I came near to a comprehension of the true form and nature of birds, of fishes, of plants, etc., and I am dissatisfied with all I produced prior to the age of seventy." Though dying at the great age of eighty-nine, and after such a remarkable career, he never received any reward or word of recognition from those in high station, while many artists of gentle birth, but without talent, received for their lifeless pencilings both rank and pension. Hokusai did more to make Japanese art immortal than any other of the great names that might be named. Among his many contemporaries and successors there is one named *Kiyosai*, who, like his master, excelled in everything, particularly in caricature. His boldness in pictorial sarcasm brought down the wrath of the rulers upon his head, and got him into prison, but nothing could smother the fire of his genius. He drew with amazing vigor, and not without taste and delicacy of feeling. Most of his pictures are colored and of small size. As examples, Régamey describes two: "The first represents a serpent that has just seized a sparrow. Though so simple, every stroke of the brush tells: the veiled eye, half-opening beak, the body pulled together and palpitating under the serpent's tooth, the plucked-out feathers flying away. This is in the midst of plants, among pink flowerets, where glide tiny green spiders. Which to admire most, the perfection of the execution or the intense emotion suggested by the picture, one cannot say. The second scene is a comedy: a sparrow, flurried and stifled with surprise at the sight of a mole coming out of the ground at his feet; startled, and with wings wide apart, it makes the most expressive and comic

grimaces." (See "Japan in Art and Art Industries," p. 44.)

The present condition of Japanese painting is said to be that of decline. As in so many other things, Japanese painters hardly know where they are. In 1876 the government established a school of painting and drawing in foreign style, but after about six years dropped it. To-day there are some societies in the capital that aim to cultivate painting in oil, after the manner of the Western schools; but, with a very few exceptions, nothing meritorious has yet been achieved. We are confident, however, of better things for them in the future. It takes time to change the modes and forms of a nation's art.

IV. POTTERY WARES.

Japanese pottery had its beginning in mercy. When the Emperor Suinin's queen died, A.D. 3, one of his courtiers suggested that clay images be substituted for the human victims usually buried alive around the grave of one of the imperial family. It was done, but those clay figures were of the simplest unglazed workmanship. The invention of pottery and the use of the wheel are ascribed by tradition to a Buddhist priest, Gyogi, renowned in legend alike for his philanthropy and mechanical genius. Descended from the royal family of Korea, he came over to Japan about 750 A.D. Before this, unglazed wares were made for storing rice seed and cooking, only a few vessels of a better finish for the use of the Emperor in certain religious ceremonies being required. Not till the first part of the thirteenth century was there much demand for a better kind of pottery. This new impulse was caused by the introduction of the tea leaf and tea drinking from China by the Buddhist priest, Yeisai. Bringing a jar of tea seed

and a book of directions, the cultivation of tea spread rapidly. The new beverage became very popular with the upper classes, and accordingly there sprang up a demand for more artistic jars and for cups suited to "good form" for the new fashionable drink. To meet this demand of fashionable people a Japanese potter went to China, studied the modes of making good pottery there, returned the fifth year to Seto, his native village, set up kilns, and made a new ware quite superior to anything hitherto made in the country. These new potteries at Seto won such prestige over all others that very soon *Setomono* (*mono* = article) was the name applied to all kinds of pottery ware, just as "China" is with us.

It was just twelve years before the discovery of America, in the reign of one of the luxuriant Ashikaga dynasty, that a second impulse was given to pottery arts. This was the establishment of the *tea ceremonial* under the distinguished patronage of the Regent, who retired from the affairs of state to his great palace at Kioto. This tea ceremonial, with its four cardinal principles of hospitality, politeness, cleanliness, and tranquillity, and its numerous observances and rules, had a wonderful influence in the artistic improvement of *Setomono* styles. Professors and masters of this gentle philosophy wrote books upon the tea ceremony, and it got to be all the fashion among the gentry and nobles, and increased the demand for exquisite qualities of tea pots, cups, ewers, and the like. The many potteries naturally vied with each other in meeting the taste of the dilettantes at Kioto and Kamakura capitals. Besides, it was the wont of the fastidious and luxuriant Regent to hold reunions of noblemen and literati in his palace, to whom he submitted for their admiration or criticism every new and

elegant addition to his collection of Setomono and of lacquer ware as well. Of course every nobleman and courtier must follow the example of the palace by keeping a fine set of tea service. Up to this time the ware made in Japan was coarse pottery and faience, but not porcelain. So, to meet this new demand in cultured society for something more artistic, a potter went to China to get the secret of making porcelain. He got it, but he did not get another secret longed for: the process of decorating under the glaze and enameling over it. So that we come to the latter part of the sixteenth century before the production of Setomono of a strictly Japanese manufacture is worthy of record in the history of art. About 1570 a new era in the art of pottery dawned. It was reserved to Hideyoshi the Great to give his powerful patronage to the progress of this art. Born of low parentage, but now a mighty ruler, he wished to prove to his blue-blooded nobles, who despised his low origin, that he was not only a warrior and administrator of affairs, but also a master of their own exquisitely refined tea ceremonial, the climax of all their fashion and etiquette; doubtless, too, he wished by his example to draw away the minds of the warlike Daimyos and generals, whose "souls were in their swords," to softer, gentler pursuits. He visited in person some of the chief potteries, rewarded excellence with money or titles of honor, and even allowed in some districts presents of stoneware and porcelain in lieu of revenue and of military service. The consequence was increased enterprise among the potteries throughout the country. But being disappointed in the achievements of the native artists, he ordered his commanding generals in Korea to send back skillful Korean potters; hence about the end of the sixteenth century nearly all the

chief potteries in Japan were either established or improved by the aid of the Korean experts brought over as captives from the war. In brief, then, Japan's ceramic art had its real beginning about 1600, under instruction of Korean captives, and what went before was only preparatory.

We may divide the ceramic wares of Japan into three kinds:

(1) The coarse earthenware of clay, the paste of which is not so carefully kneaded and sifted, for thick, heavy vessels, either glazed or unglazed, such as we use in kitchen, pantry, dairy, flower garden, and so on. It is characteristic of all rude civilizations, being made by hand without the wheel or molded in willow baskets—the wheel is a later invention.

(2) Faïence, a term probably equal to our term China ware. The *paste is made of kaolin clay*, is crushed and pulverized, and treated with one process after another in its preparation. The glaze is composed of various metals mixed with lye. Faïence may be applied, then, to our ordinary table and chamber ware, as well as to the more artistic pieces of decorated vases, pitchers, and urns in our drawing-rooms.

(3) Porcelain is made chiefly of silica, quartz, or pulverized granite, and is always distinguished by the thinness and translucency of the piece. This ware usually yields a metallic ring to the snap of the finger. The glaze is composed of silica, lye, and various metals.

The firings, first of the molded piece, which is then called biscuit and which is porous and easily cut with a sharp tool, and the subsequent firings to fix the glaze and the various decorative designs, some under and some above the glaze, need not detain us here. In the

management of the glazes the Chinese were without peers, but finally the Japanese acquired the knowledge of preparing both transparent and variegated glazes.

The process of decorating calls for a few words. Though slow in getting into all the intricacies of the process, Japanese artists at last mastered the art of pottery decoration in all its branches. For a long time the Chinese blue, so solid and lustrous under the glaze, could not be reproduced in Japan. For a long time, too, the handling of polychromes and the shading of tints and colors as when chocolate brown passes into amber, or black is relieved with clouds and streaks of gray, was an unsolved problem, but it was mastered. By certain combinations they learned how to produce a marbled surface in patches, imitating tortoise shell, and a green, dully speckled surface like a Japanese pear. Various designs and figures were applied under the glaze, arabesque, Vitruvian curves and bands, vines, flowers, birds and animals, in black, gold, silver, coral red, etc. Above the glaze, with their usual simplicity of means in achieving manifold and marvelous results, they were likewise masters of the three chief methods of decoration: (*a*) By applying with the artist's brush pigments in paste, softened with water or oil, and fashioned according to the desired design, sometimes *pâte sur pâte* (paste upon paste), so as to get the design in low relief; (*b*) with enameling of ground glass and other material made into a paste and filling up the required design; (*c*) with jewels set into the enameling while the paste is moist.

Of the more than forty styles of ware named and described by Capt. Brinkley, editor of the *Japan Mail*, there is space here for only four or five of the more famous ones.

Hiizen Ware.—The Hiizen ware is, he thinks, the most important, and includes three varieties made in that province. First, an enameled porcelain of old Japan, specimens of which are in the earlier European museums, and famous in the seventeenth century for its excellent blue under the glaze and colored enamel over the glaze. This ware was exported to Europe by the Dutch trading at Nagasaki. Secondly, another variety was noted for the milk whiteness and softness of the glaze, the blue under the glaze, and the delicate decoration. This is said to be the finest jeweled porcelain in Japan. A third style was distinguished for its blue or pure white under the glaze, and its exquisite decorations incised and in relief.

Kioto Ware.—Kioto became the center of the arts, and hence many great potteries with hundreds of workmen and scores of connoisseurs eventually settled there. A few of the principal ones made porcelain, but for the most part the Kioto ware was faïence. For instance, the Raku faïence, so popular among the tea clubs, was made there; Raku, being the seal conferred upon a famous potter by Hideyoshi the Great, continued to be used as the stamp of that ware for thirteen generations. Another ceramist of Kioto produced many beautiful pieces of jeweled faïence, of close hard paste, yellowish or brownish white glaze, finely crackled and delicately decorated in red, green, gold, and silver designs. Of the Kioto porcelains, one was distinguished for the variety of its glaze, coral red, spotted green, and the tasteful blending of colors as well as for the finely executed decorations in gold.

Satsuma Ware.—"Old Satsuma" was long the craze of European collectors, but nine hundred and ninety-nine pieces out of every thousand so named are simply

skillful forgeries. In 1598 the lord of Satsuma settled near him seventeen Korean potters, who have increased to five hundred families, and still carry on the same art. The reason why old Satsuma is so rare is that it was never produced for the general market, but only for the great lord of Satsuma and his friends. Old Satsuma was genuine enameled faïence, noted for its great purity and fine crackle, the ground being reddish brown or cream, the paste being as close as ivory, and the decoration over the glaze chaste rather than rich; later, however, a richer gilding and enameling with brilliant colors were introduced. A pottery set up in Satsuma about the beginning of this century has acquired a great reputation for the making of teapots, cups and saucers, bowls, and the like, while elsewhere the production is chiefly vases and urns.

Kaga Ware (Kutani Porcelain).—From the Kutani village, planted on a high mountain in the province of Kaga, comes one variety of porcelain with enamel of great brilliancy and beauty. In some cases large portions of surface are completely covered with enamel in green and yellow. In another variety, upon a background of russet red, silver decoration is freely used. Later styles tend toward the glitter of gilding and red coloring, which the Japanese do not much admire; but they make tea, coffee, dinner, and dessert services profusely decorated in red and gold to meet the taste of foreign buyers.

Onari Ware (Seto).—The village of Seto will ever be memorable in the history of ceramics, where was manufactured the first faïence worthy of mention in industrial art. Here were made the little tea jars and cups of the tea clubs in the thirteenth century. Having become headquarters for the tea ceremonial vessels, it

came to pass that many of their tiny wares deserved high admiration, the execution being perfect, the mahogany, russet brown, amber, and buff glazes showing wonderful luster and richness. At present Seto is the chief place in Japan for porcelain. Nowadays, however, many of the porcelains spoken of as Owari ware are decorated by a guild of artists living in Yokohama and Tokyo. The designs, generally pictorial, are put on with a brush in cheap paste, the little coffee cups being decorated with tiny birds, flowers, fishes, insects, or bits of bamboo branches; and the monster vases six feet high in blue, white, and red. All this wholesale production is for the market in America and Europe.

Eggshell Porcelain.—Several villages in Mino Province made fine porcelains in earlier periods. The eggshell porcelain, of wonderful delicacy, was produced, which, so far as beauty and technique are concerned, will bear comparison with China's best. The manufacture, confined to tiny tea bowls or wine cups invariably plain on the inner surface, is decorated on the outside with designs of the utmost simplicity, illustrating the charming combination of grace and boldness for which Japanese art is remarkable. An example of this exquisite decoration is given by Brinkley: "There is an outline sketch of the peerless Mount Fuji, its blue dome touched by golden clouds among which float a flock of wild swans, or, perchance, a single branch of plum blossom peeping through mists that hide a forest of flowers." Another style of eggshell porcelain, known as Tajima ware, is still more remarkable than the gossamer eggshell just mentioned. "One is inclined to doubt," says Capt. Brinkley, "whether the celebrated Vincennes flowers that deceived King Louis himself

can have been more marvelously molded than some specimens of the Tajima porcelains. As was said of painting, so it has been feared that the ceramic art of Japan has entered upon a decline, that the wholesale production of cheap but gaudily decorated faïence and porcelain for the foreign market, and the loss of individual patronage of the old princes and lords for whose eye the best artists of old achieved their highest results by years of quiet, persevering work, have cut the nerve of genius and ambition." In this fear we do not share. The conditions being changed requires time for adjustment, but in due time this art will bloom again.

V. LANDSCAPE GARDENING.

In landscape gardening and making of bouquets the Japanese probably excel any other nation. It is really a fine art. One thing that strikes the foreigner when he walks into a flower garden is the total absence or the paucity of the flowers, and the many evergreens to be seen everywhere. This is because the purpose of every garden is to reproduce on a small scale some famous natural scene of Japan, some mountain like sacred Fuji and its surroundings, some island or lake scene. As Fuji has lakes and streams not far from its base, this becomes the type of most of their flower gardens. The writers upon landscape gardening divide off into schools, and have considerable discussion upon the principles and rules for laying off the garden. Copying a natural scene, the characteristic is variety. They are planned also to hide a part as well as to reveal a part of the scene, so that when one enters he cannot take in the whole, but as he walks a surprise greets him at every turn. The little Fuji, the clumps of trees and shrubs, the bed of the river, or the little brook with rustic

bridge, the little lake, and the pebbled walks all show the greatest variety. An American flower garden or park would naturally appear monotonous to the Japanese. The ground is too flat and the plan is too uniform and regular, and so too much of it comes under the eye at one time. The Japanese are exceedingly skillful in giving a mere glimpse of a scene, here and there, exciting suggestion and imagination more than our American parks or gardens do. They are likewise skillful in the dwarfing of trees. For instance, you may see a pine sixty years old and perfect in every part, but not more than one foot high. Another principle in landscape gardening is to symbolize certain abstract ideas, such as peace, old age, prosperity, etc. A famous master of the flower art, as well as of etiquette, wrote much on the subject and taught at the capital to many learners his principles and rules. It is a kind of philosophy. With the Japanese, branches with leaves and buds are treated as flowers. There are two or three principles differentiating the flower art of the Japanese from ours: (1) Color and combinations of color are not so important in Japanese eyes as with us; (2) the linear arrangement of the bouquet rather than the circular cluster; (3) the symbolic meaning of the flower counts for much; (4) admiration of certain flowers founded upon tradition as to their being lucky or unlucky. The study of the subject of bouquet making and landscape gardening will soon convince the foreigner that it is a difficult but graceful accomplishment, and that the Japanese could teach us some good lessons.

PART III.

CHAPTER I.

JAPAN IN MODERN HISTORY (1854-1900).

PREPARATIONS FOR THE GREAT CHANGE FROM OLD TO NEW JAPAN.

As seen on a previous page, the Portuguese and Spaniards were driven away in the seventeenth century, the English voluntarily abandoned their trade, and the Dutch alone kept their trading post for over two hundred years, but it was by submitting to be treated more like prisoners than citizens of a free Christian nation.

Early in the present century foreign nations made repeated attempts to open trading relations with the country so long shut within itself. The Russians did not cease their vain attempts till 1811; the English too sent a ship in 1818, and again in 1849; but anxious as they were to extend their commerce from India and China, they failed to induce Japan's rulers to open trade with them.

It was fear of foreign nations that led Iyeyasu and his successors to shut up their country to itself, and the reason why they did not fear the Dutch and made a slight exception in their favor was because they could insult them and treat them like captives.

Murray in his work on Japan says: "It is now plain that this seclusion was a mistake. It would have been of inestimable value to this enterprising people to have kept in the race for improvement with the other nations of the world." On the contrary, we believe that shut-

ting up the country against foreign nations was at that time wise; and that if things had gone on as they were going, Japan would certainly have become a Roman Catholic country, and probably fallen under foreign rule. Nor can we find it in our hearts to condemn the Japanese for their treatment of the Dutch. The Dutch were there solely for gain, and not to promote civilization or Christianity in any sense. The only course open by which to avoid the danger of entangling foreign alliances was to limit the trading post to a dozen Dutchmen in one port only, shutting them up in the little island at Nagasaki and allowing a few ships to come yearly to sell their cargoes under the most rigid regulations. If the Dutch, simply for gain, were willing to submit to such indignities, we cannot blame the Japanese much for imposing it upon them to protect, as they believed, themselves.

At any rate, it was never a European nation that succeeded in reopening the long-barred gates of Japan to Western trade and light. This achievement was reserved to the youngest of the Western nations, our own American Republic.

I. THE OPENING OF THE COUNTRY (1854) BY PERRY, THE AMERICAN.

The man who, under God's providence induced Japan to change her long and rigid policy of exclusion and to open her ports to foreign ships was the brave, accomplished, and Christian commodore of the United States Navy, Mathew Calbraith Perry.

When Andrew Jackson set up his strong foreign policy, in 1832, he commissioned Edward Roberts, Esq., to present to the Emperor of Japan a letter respecting trade, but he died before reaching Japan. After the

United States came into possession of California (1848) our leaders naturally looked across the Pacific Ocean and began to talk about trade with China and other Asiatic countries. It was plain that the Pacific Ocean would be a great highway of ships sailing from America to the far East. Now Japan lay right along that great highway to China, and, steam having been applied to navigation, the coal supply for so long a voyage was the important question. A ship could not carry coal enough from San Francisco to China and return; it was indispensable to our commerce with China, Korea, and Siam that we should have access to coaling stations in Japan. Besides this increasing trade with China, the Americans began sending yearly many whaling vessels into the seas north of Japan. About ten million dollars were invested and ten thousand seamen were engaged yearly in the whale fisheries just north of Japan, but not a friendly harbor was open on all those coasts. This worked not merely inconvenience, but irreparable loss of property and life. It was necessary, therefore, that America and Japan should be friendly with each other, that the latter should be open to our ships for coal, and as a refuge for our shipwrecked whalers.

Again, the very currents of the Pacific Ocean, its winds and storms, showed plainly that America and Japan should have friendship and trade with each other. For instance, our American whalers were not infrequently driven upon the northern shores as wrecks of the storm; and thus at the mercy of the natives, instead of receiving aid and protection, were seized as enemies and imprisoned. On the other hand, every few years Japanese junks, blown out to sea, were drifted by the Black Current on to our Pacific Coast. In 1831 such a junk, with several Japanese still alive, was drifted ashore

near the mouth of Columbia River. A vessel, named the "Morrison," was fitted out in this country to carry the unfortunates back to their native land. But when (1837) the vessel reached Yedo Bay, and the Japanese officials came on board and found she was unarmed, they refused to allow the unfortunates to come upon their own native shores, and the next day actually fired upon the defenseless ship, notwithstanding its mission of humanity!

But the American ship Preble (1849) went to Japan upon a different errand. Our government in Washington, having learned that seventeen American seamen had been imprisoned by the Japanese rulers, sent the armed Preble to demand their release. Although the Japanese with junks tried to prevent it, she proudly steamed into Nagasaki harbor, and although cannons from the heights above were trained upon the ship, the fearless commander demanded the release of the Americans, and when the Japanese replied in haughty and defiant terms he met them with the demand for the *immediate* release of the prisoners in the name of the United States Government. In two days the Americans were released.

Hence it was that both from considerations of humanity as well as the interests of international commerce between America and Asia, Japan must be induced to come forth from her isolation and fear into relations of friendship and trade with foreign nations.

For securing such a change on the part of Japan no other foreign government was in so favorable a position as America; for Japan's rulers had no ground whatever for prejudice against the Americans, for the reason that the Americans had never shown anything but kindness to Japanese unfortunates drifted upon

our Pacific Coast, had never joined the Europeans in a policy of conquest, nor had any Roman Catholic ever sat in the Presidential chair at Washington. President Fillmore and the distinguished Secretary of State, Daniel Webster, as well as his Secretary of Navy, of literary fame, John P. Kennedy, all favored a formal approach to Japan for the purpose of establishing relations of friendship and trade between the two nations. Accordingly, early in 1852, preparations were begun for the sending of twelve vessels upon such a mission. The sending of so large and well-equipped a fleet was to secure proper respect and reception at the outset, and to prevent, if possible, any indignity such as the Japanese had been accustomed to visit upon the Dutch.

Commodore Matthew C. Perry, brother of the hero of Lake Erie, and himself a naval officer of long and honorable career, was commissioned with full diplomatic powers to take command of the expedition. Perry had many things in favor of his success, even where all others had failed. He was born of a family of seamen and naval officers; had seen service while yet a lad in the war of 1812 with Great Britain; in the Mexican war had commanded the largest squadron of American men-of-war ever known; had been an educator and leader in developing our navy; was a strict disciplinarian, but just in all his demands; was a commander of men, fearless in danger; a gentleman and Christian of high character.

In November, 1852, Perry sailed from Norfolk, Va., in the flagship *Mississippi*. As for these two names, we cannot but believe that they were and are prophetic. Norfolk is destined to be a great port of trade through the Nicaraguan Canal with the far East; and the Mississippi River will yet bear upon its flowing tide to the



COMMODORE PERRY.

sea enormous quantities of steel, cotton, flour, machinery for export to Japan, China, and Korea. After a long voyage, and reorganization of his squadron in Chinese waters, he sailed into the Japanese seas in 1853, and in July dropped anchor off the city of Uraga, at the entrance of Yedo Bay.

Through information from the Dutch concerning the sailing of the Americans, the Japanese were expecting them; but, having never seen steam vessels before, they were surprised at the black "fire ships" of the barbarians when they saw the heavy clouds of dark smoke pouring forth from the ships' funnels, and the vessels plowing the waves against the wind. Yes, these monsters of the deep caused consternation among people and rulers alike. From the decks the people could be seen running to and fro, troops gathering, and fortifications being thrown up at certain points.

Shortly after the Americans anchored, a fleet of Japanese guard boats hove in sight, surrounded the American squadron, and attempted to come on board. This, by Perry's orders, was promptly refused. Finally, having learned through his Dutch interpreter that the Vice Governor was in one of the junks, he was allowed to come on board, but not to see the Commodore, a subordinate officer being ordered to hear what he had to say. The Vice Governor's demand was that the foreigners should not anchor here, but return immediately to Nagasaki, where the Japanese had always dealt with the Dutch and Chinese. For over two hundred years, whenever a Dutch ship came into Nagasaki harbor, the Japanese authorities promptly put it under guard, went on board, took possession of cargo, ammunition, firearms, and even the books and symbols of their religion, until the day of the ship's departure. They had a thought of

treating the Americans in the same fashion, practically as prisoners. But Commodore Perry opened their eyes when he told them through his subordinate officer that he would neither go back to Nagasaki, nor would he submit to the indignity of allowing his vessels to be surrounded by guard boats; and that if the junks did not go away immediately, he would order them dispersed by force. As he had come on a mission of friendship and peace from an independent nation, he would not allow himself, his men, or ships to be treated as prisoners. He was the bearer of a letter from the President of the United States to the Emperor of Japan, which could be delivered only to a person of proper rank, and authorized by the Emperor to receive it.

Perry showed remarkable knowledge of Japanese custom and etiquette, so important in their eyes, and a clear insight into their character. This he had gathered by long study of the books on Japan written by the Dutch. He therefore adopted the only policy that had any promise of success—namely, to combine firmness with courtesy and ceremony, asserting for himself and government a dignity that must be respected, meanwhile not demanding anything contrary to justice and right among civilized nations.

Not only so, but the third day brought another anomaly. The Americans would transact no business on this day; it was their Sunday, and they were Christians. The commanders of Dutch vessels at Nagasaki had yielded up even their Bibles and their prayer books, everything that had the name or sign of Christ and his cross; but these Americans are wreathing their ship's capstan with the flag, and a big book is laid thereon, and smaller ones are handed around. One in solemn manner bows his head in prayer, all do likewise, and directly they

sing, and the ship's band with their instruments swell the volume of music until it floats to the shore. The music was "Old Hundred;" the hymn was "Before Jehovah's awful throne, ye nations bow with sacred joy;" the big book was the Bible. In the afternoon a minor official was denied the decks of the ships; it was their rest day. This was the Admiral's habit for many years. It was a strange sight to the Japanese—the Christians chanting the praises of the one true God and his Son Jesus Christ in the harbor of a pagan city, the doing of which for the past two hundred years would have cost Japanese and Dutch alike their lives. It was a challenge and a prophecy in the name of Christ. To-day, from a thousand places by land and port, the Japanese are worshipping Christ without molestation.

The Japanese, with quick insight, saw that they dare not treat these newcomers as they had habitually treated the Dutch. The point gained by Perry was the courteous reception of the President's letter and the establishment of pleasant personal relations with the Governor and other officials. The President's letter, engrossed upon costly paper and incased in a gilded box costing one thousand dollars, was delivered to commissioners appointed by the Taikun to receive the same, and by them carried up to Yedo, the capital. The Council of Regents was much perplexed and pressed in mind, and sat up the whole night considering this message from the head of the American Republic.

As the Yedo rulers demanded time to answer the President's letter, Perry remained only a few days, meanwhile keeping his men busy surveying the bay toward Yedo, and sailed away, saying to the Japanese that in six months he would come again to get their answer. Four days after Perry departed, a message was

sent to inform the Mikado at Kioto that an American fleet had come, and that a letter from the American President had been received. Forthwith, in distress, the Mikado dispatched a messenger to the priest at Isé to offer prayer for the peace of the empire, and for the divine breath to sweep away the barbarians. (See "Matthew Calbraith Perry," p. 345, by Griffis.)

The President's letter was in part as follows:

Millard Fillmore, President of the United States of America, to his Imperial Majesty, the Emperor of Japan.

Great and Good Friend: I send you this public letter by Commodore Matthew C. Perry, an officer of the highest rank of the navy of the United States, and Commodore of the squadron now visiting your imperial dominions. I have directed Commodore Perry to assure your Imperial Majesty that . . . I have no other object in sending him to Japan but to propose to your Imperial Majesty that the United States and Japan should live in friendship and have commercial intercourse with each other. . . . The United States reach from ocean to ocean, and our territory of Oregon and California lies directly opposite to the dominions of your Imperial Majesty. Our steamships can go from California to Japan in eighteen days. . . . I have directed the Commodore to mention another thing. Many of our ships pass every year from California to China, and great numbers of our people pursue the whale fishery near the shores of Japan. It sometimes happens, in stormy weather, that one of our ships is wrecked on your Imperial Majesty's shores. In all such cases we ask and expect that our unfortunate people should be treated with kindness, and that their property should be protected, until we can send a vessel and bring them away. We are very much in earnest in this. . . . These are the only objects for which I have sent Commodore Perry, with a powerful squadron, to pay a visit to your Majesty's renowned city of Yedo: friendship, a supply of coal and provisions, and protection for our shipwrecked people. We have directed Commodore Perry to beg your Imperial Majesty's acceptance of a few presents: they are of no value in themselves, but may serve as specimens of things

manufactured in the United States, and they are intended as tokens of our sincere and respectful friendship.

May the Almighty have your Imperial Majesty in his great and holy keeping!

Your good friend,

MILLARD FILLMORE.

EDWARD EVERETT, *Secretary of State*.

[Seal attached.]

According to his word, Perry, with a larger squadron of nine ships, made the second visit to Japan, February, 1854, and this time, steaming farther up into the bay, he cast anchor off where now sits the modern city of Yokohama. When informed that he was now come to get their answer to the President's letter, the Japanese began a policy of evasion and delay. After waiting several days and listening to their demands and evasive answers, he moved his ships farther up the bay toward Yedo, and notified them that he was willing to treat with them on the shore just opposite his present anchorage; that if they continued to refuse him a suitable place, he should, in accordance with the usage of civilized nations, go up to Yedo in order to treat with the rulers in the capital. Lest he might sure enough sail right up to Yedo, the Japanese suddenly changed tack and agreed to meet Perry on Yokohama beach. Accordingly a "treaty house" was thrown up, and the report spread through all the towns and villages of the region, as well as in Yedo, that their rulers were about to treat with the foreign barbarians at that appointed place.

On the 8th of March, 1854, a clear and beautiful morning, crowds of excited people gathered upon the bluffs overlooking the place—country folk, Samurai, with swords and other feudal paraphernalia, crowded out to see the strange spectacle of their own authorities receiving as equals the foreign barbarians and treating

with them. The Japanese officials, with their suites and flying insignia of rank, could be seen standing on the beach near the water's edge, while others were in their boats, with banners and other regalia, all waiting eagerly the Commodore's coming. Attended by his officers, marines, and sailors, numbering three hundred men, all uniformed and armed, he was quickly rowed to the shore, and, with the United States flag borne aloft, was escorted to the "treaty house," where he was received with much courtesy and conducted to seats within. Treaty negotiations were now begun in earnest, and after several days of such meetings, though with less formality and much parleying, a treaty was concluded. According to the treaty the *Japanese were to open two ports to the free access of American ships, and the American government would send consular representatives to reside there whenever deemed advisable.*

The two objects of Perry's mission had thus been peacefully accomplished: *humanity and trade.* Presents also were exchanged in plenty. Indeed, Perry had personally superintended the buying of a great quantity of useful implements and machinery intended as presents from the United States to Japan: steam engines and rails, telegraph apparatus and wire, rifles, gunpowder, sewing machines, clocks, plows, mowers, maps, charts, books, wines, etc. Rails were laid, the engine placed thereon, steam got up, and it was run to the great astonishment and delight of the people. As fear wore off, they drew nearer, and soon were glad to mount the engine and ride around and around the great circle like so many happy children. One mile of telegraph line was also put in operation, to the infinite astonishment of the Japanese.

Commodore Perry, by his commanding presence, his

kindly consideration of all that was fair and right, coupled with firmness and dignity, convinced the Japanese officials that he was an extraordinary man. And he was; he was both a great naval officer and a good man. A constant reader of the Bible, he observed the sanctities of the Sunday, even upon foreign seas. Returning to America, where he was the recipient of honors in different cities and States, his stalwart frame and iron will began to yield to the heavy strain so long endured. He lived only till the 4th of March, 1858. Dying in New York, there was profound grief, and many distinguished men, civilians, army and naval officers, attended the funeral. Among the mourners were many of the sailors who had been under him in the Japan expedition, as well as others who had fought in the Mexican war with him. A suitable monument marks his grave at Newport, R. I. A better one is in history: his heroic deeds.

It should have been mentioned in the foregoing that as soon as it was known that the Americans had succeeded in making a treaty with the Japanese, the English, Russians, and Dutch made similar treaties. And so Japan was opened to the trade and Christian civilization of the outside world, opened never again to be closed.

II. TOWNSEND HARRIS, ANOTHER AMERICAN IN JAPAN.

It was Commodore Perry's duty to press open a barred door; it fell to Mr. Townsend Harris to keep it open, to complete Perry's work by making a fuller treaty of friendship and commerce. No more honorable chapter in the history of America's foreign intercourse has ever been made than that of our first Consul General and Plenipotentiary to Japan, in 1856-1861; nor

has any officer sent abroad to represent our government had greater difficulties to overcome in the achievement of a victory at once so signal in its consequences both to Japan and to foreign nations, and so peaceful in the means employed to win it. The story of Mr. Harris's career in Japan, first as Consul General and then as Minister, gathered chiefly from his own diary, remains to be told. He was born in 1804, in New York State. His parents were fond of books, and fostered in Townsend a fondness for study. His mother was a stately woman of keen intellect and engaging manners. His grandmother, named Thankful, taught him to tell the truth, fear God, and hate the British, all of which he did to the end of his life. Neat in person, careful in his dress, courtly in manner, he was a cultured Christian gentleman who read the best books, both in French and English, and was a successful business man. For thirty-five years a resident of New York, for many years the head of a prosperous mercantile house trading with China, and for six years on the Pacific Ocean or in the Orient, he gained an uncommonly good knowledge of things and people in the Far East. In his career is illustrated the truth that when God marks out by his providence a certain man for an uncommon task in life, his previous training and experience somehow turn out to be a preparation for the special task.

In accordance with Commodore Perry's treaty, Mr. Harris was appointed consul general to Japan by President Pierce in 1855, and, after a long voyage around the Cape of Good Hope, he reached Shimoda, one of the two treaty ports, in August, 1856. Mr. Heusken, a Hollander, was his clerk and Dutch interpreter.

Immediately upon his arrival, and even before landing from the ship, he was met by annoyances and de-

lays which seemed to him absurd, and which tried his patience. The Governor of Shimoda tried to avoid recognizing him as Consul General of America, wishing to receive him only as one of Commodore Armstrong's suite. He attempted to quarter Japanese officers in his house, "day and night to await his pleasure," really to act as spies. The people were forbidden all dealings with him, hoping thereby to force the buying of things through a Japanese official; he was refused for a long time the exchange of American money for Japanese coin; and even the simple request for two Japanese servants was delayed for a long course of negotiations, evasions, and lying. Finally, when he became thoroughly convinced that the Japanese officials, both at Yedo and Shimado, were trying to prevent the treaty with Perry from taking effect, Mr. Harris, taking occasion of the visit of a high Yedo official and the Vice Governor of the town with their retinues, told them plainly that they were lying, and that if they wished any respect from him *they must tell him the truth*. Every little order for a trifling thing needed in his household affairs required the longest delay and called forth many excuses and promises; and the most obvious regulations of the treaty were obstinately obstructed by mountains of difficulties and delays.

Of course it must be remembered, not as an excuse for their lying but as a palliation of their slowness, that all this treaty business and foreign consuls were new things to the Japanese. If Consul General Harris had submitted to be browbeaten and treated generally like the Dutch at Nagasaki, the Japanese would have known how to act, but they were now dealing with an American. It must also be remembered that the majority of the most powerful Daimyos were bitterly op-

posing their Shogun for having made a treaty with the Americans, and were now angry over the country being opened to foreign trade and intercourse, so that probably Mr. Harris was not aware of the dangers that threatened the Shogun's government, making him afraid to carry out the treaty. What added to the burdens and difficulties, already too heavy upon Mr. Harris, was the apparent neglect of the authorities at Washington in not communicating with him. For more than a year after reaching Shimoda he received not a letter from America. His stores gave out, and, compelled to resort to Japanese food, his life as an exile beset with so many annoyances began to wear away, his spirits and health failed. And yet in spite of it all he evinced an unconquerable will, and determined to meet the strategies and deceptions of the Japanese officials with truth, honesty and truth always, and with this weapon he finally won victory.

A signal example was the case of the President's letter. This letter, addressed to the Emperor of Japan, then supposed to be the Taikun or Shogun, was intrusted to Harris with instructions to deliver it in person at Yedo. The Japanese invented every possible excuse to prevent him from going up to Yedo. But he remained firm in his demand, and though for many months they refused to answer his communications, finally, after a year's delay, the Yedo rulers agreed that he should come to the capital in the person of an American envoy.

The Shogun issued a proclamation to the officials: "The present audience with the American Ambassador will be a precedent for all foreign countries and must be attended with great care. As intercourse with the foreign countries necessitates repeal of all regulations

and restrictions, the matter is attended with difficulty, the possible evils cannot be foreseen."

Elaborate preparations were made for the American envoy's journey. The government issued another order to the officials along the way: "When the American ambassador visits Yedo, each householder is to keep his portion of the road swept clean; travelers may pass as usual, but beggars must be removed, and guards must be stationed at the small guardhouses to suppress disorder; sight-seers may stand at designated places, but noise and confusion are not to be allowed." Mr. Harris with all his insight and consideration, did not then understand either the difficulty or the personal danger to himself in making this journey.

On Monday, November 23, 1857, he started from Shimoda, and as the Shogun had decided to receive him in the most honorable manner, a great retinue was ordered to escort him after the fashion of a great Daimyo or military lord. Besides the flag, Mr. Harris's guards had the arms of the United States marked upon their breasts, and all the packages had covers in which were worked the same, and several little pennants of the United States were flying from short bamboo sticks attached to the articles of baggage. A strange cavalcade that, an American envoy traveling in state to the capital with a Japanese escort numbering three hundred men, including the Vice Governor and other officials. Striking into the great national road, thirty or forty feet wide, and bordered by noble cypress, pine, fir, and camphor trees, he traveled sometimes near the sea in sight of many white fishing sails, then was hid among the hills, or skirted the foot of the mountains, but everywhere was treated with distinguished honor by the curious people along the way, who, in holiday garb,

had come out to see the great American barbarian; and those of rank saluted him, while all below rank knelt with eyes averted from him. At every stopping place the house was decorated with strips of cloth festooning gateways and door, and the imperial colors. A stake was always in place for hoisting the United States flag. He observed that the country seemed prosperous, the people well fed and clean, an equal absence of wealth and poverty. Only one unpleasant episode occurred along the whole way. At the gates of the Hakone Pass the Japanese officials were going to search his palanquin according to their regulations respecting Japanese subjects. To this Mr. Harris justly objected because, as the envoy of a foreign government, he was not subject to their regulations. They insisted, saying that it was a mere matter of form, but he remained firm, and threatened to go back to Shimoda before he would submit. He was allowed to pass without examination.

After a week's journey Mr. Harris with his retinue passed in state into Yedo, the streets for seven miles being lined with people eager to see the great foreigner. Thus escorted by officials and guarded by rows of policemen, armed with two swords, and standing in front of the lines of people, he rode in his palanquin through streets, across bridges and moats, until finally, borne at a full run by his bearers through the gateway of the high castle wall of stone, he was received at one of the Shogun's houses by a prince, and with warm welcome assigned his apartments. This was in truth an important event in Mr. Harris's life and more important in the history of Japan, for he was the first foreign representative received at the capital with the rights and honors of embassy fully recognized.

Eight persons of rank having been appointed "Com-

missioners of the American Ambassadors' voyage to Yedo," he was waited upon by them in state and arrangements were made for an audience with the Shogun and presentation of the President's letter.

Awaiting the day, they attempted to get him meanwhile to promise not to go about in the city. Misunderstanding their motives and not aware of the danger to his life, he refused to promise. As a matter of fact two *ronin* (roving, bullying rowdies without a liege lord) had made a conspiracy to assassinate the American. They were arrested and afterwards died in prison. The Japanese authorities were truly anxious about the American's safety, but were ashamed to tell him the true situation, and, being a brave man, he was liable to embarrass them unknowingly by exposing himself to attack. As a thing to be noted, on the first Sunday in Yedo, Mr. Harris, assisted by Mr. Heusken, read the full service for the day according to the prayer book of the Protestant Episcopal Church. As the American was the first foreign flag ever planted in the capital, so this was the first Christian service of the Protestant Church ever celebrated. With paper doors pushed back and with voices to be heard through the building, the American Envoy and devout Christian read the scriptures and prayers in the name of Jesus Christ, a name forbidden to be worshiped under penalty of death. In his diary for this Sunday Mr. Harris says: "I mean to demand for the Americans the free exercise of their religion in Japan, and to demand the abolition of the trampling on the cross which the Dutch have basely witnessed for two hundred and thirty years at Nagasaki. I shall be both proud and happy if I can be the humble means of once more opening Japan to the blessed rule of Christianity."

Upon the appointed day Mr. Harris was conducted forth to be received in audience by the Shogun. We will let him describe the ceremony, omitting here and there some details. "I was attended by the same escort as on my visit to the Prime Minister. My dress was a coat embroidered with gold, after the pattern prescribed from Washington—blue pantaloons with gold stripes down the legs, cocked hat with gold tassels, and pearl-handle dress sword. On arriving at the second moat all except the Prince and myself had to leave their palanquins, and just before reaching the bridge the Prince left his, together with the horses, spears and attendants. At the bridge I left mine, crossed it accompanied by Mr. Heusken, my interpreter bearing the President's letter, and proceeded to the audience hall. Before entering I put on my new shoes and waited awhile. Informed that the time for the audience had come, I passed down by the Daimyos, who were seated like so many statues. As we approached the audience chamber, the Prince threw himself upon his hands and knees, and a chamberlain cried in a loud voice: 'Ambassador American!' About six feet from the door, I halted and bowed, then advanced to the middle of the chamber, halted and bowed again, the Prime Minister and Great Council being prostrated on my right, the three brothers of the Shogun likewise prostrated on my left. Pausing a few seconds, I addressed the Shogun as follows: 'May it please your Majesty, in presenting my letters of credence from the President of the United States, I am directed to express to your Majesty the sincere wishes of the President for your health and happiness and for the prosperity of your dominions. I consider it a great honor that I have been selected to fill the high and important place of Plenipotentiary at the court

of your Majesty; and, as my earnest wish is to unite the two countries more closely in the ties of enduring friendship, my constant exertions shall be directed to the attainment of that happy end.' After a short silence the Shogun began jerking his head backward over his left shoulder, at the same time stamping with his right foot. This was repeated three or four times; then in a pleasant and firm voice he spoke what was interpreted as follows: 'Pleased with the letter sent with the Ambassador from a far-distant country, and likewise pleased with the discourse. Intercourse shall continue forever.' Mr. Heusken, who had remained back at the entrance, now advanced, bringing the President's letter and bowed three times, whereupon the Prime Minister arose and stood upon his feet by my side. Opening the box and showing the letters, the Prime Minister received them upon the palms of his two hands and then placed them upon the lacquered stand near by. He then prostrated himself again before the Shogun and I faced him. After a moment's pause, he dismissed me with a courteous bow. So ended my audience. As for the Shogun, he was seated upon a chair on a platform raised about two feet above the floor. From the ceiling there was hung in front of him a grass curtain, rolled up and kept in place by large silk cords and heavy tassels. His dress was silk with a little gold woven through it, but was far removed from royal splendor. No rich jewels, elaborate gold ornaments, nor diamond-hilted weapons were seen. His crown was a black lacquered cap of a bell shape. There was no gilding in the audience hall, the wooden posts thereof being unpainted, nor was there any furniture in any of the rooms except the brasiers and the chairs brought in for my use."

The Prince told Mr. Harris that all present at the audience were amazed at his "greatness of soul," and his bearing in the presence of Japan's mighty ruler: they had expected him to be humble, to quake, and to speak with faltering voice.

Anxious to negotiate a fuller treaty than Perry's, shortly after the audience Mr. Harris began to urge the matter upon the attention of the Prime Minister, to whom he said: "By negotiating a treaty with me who am purposely come to Yedo alone and without a single man-of-war, the honor of Japan should be saved and the country gradually opened." He named three points to be covered by the treaty: first, the residence of foreign ministers in Yedo; second, freedom of trade with the Japanese without the interference of government officers; third, the opening of additional ports.

He further pointed out the danger and humiliation that now threatened China from the fleets of the foreign powers, and how similar danger might soon threaten Japan; but showed that, by voluntarily entering into relations of friendship and commerce, Japan could become a prosperous and powerful nation. The discourse lasted two hours, and the Prime Minister was deeply impressed. But obstacles were great that stood in the way of Japan's coming into closer relations with the American or other foreign nation. At that very hour the Shogun's government was a seething caldron.

The leading men of the clans, as well as the court officers, had been stirred up over the reception of the foreign envoy, the representative of a barbarian country, at the capital, and the honors accorded him. Indeed, the fires of internal strife over the question of opening the country to foreigners were threatening to break out against the Shogun's government, and plots

to murder the foreign barbarians were freely made by reckless ronin. But Mr. Harris continued to urge the necessity of making a better treaty, and finally commissioners were appointed to negotiate it, and meetings were held for the purpose. *After tedious and vexatious negotiations for six weeks, a treaty was concluded.* The Daimyos had to be consulted, the Shogun's brothers and the Council of State had to be won over. The treaty included every important point that Mr. Harris contended for, and was really a treaty of friendship as well as commerce; such as, residence of diplomatic and consular agents; the opening of additional ports, as Kanagawa (Yokohama), Nagasaki, Hiogo (Kobé), and American citizens to reside therein; exchange of foreign coin, religious freedom, limits of foreign travel fixed; mediation of the United States in differences between Japan and European powers; the right of Japan to buy or build ships of war in the United States, and to engage men for scientific instruction, and for administrative advice, etc. It was signed July 29, 1858, but was not to go into effect until July 4, 1859. This new treaty was forthwith reported to the Mikado at Kioto for his sanction. The Shoguns had seen the day when he was little sought; but now, with the tremendous opposition to the new move the government was attempting, it was very desirable to secure the sanction of the hitherto mere nominal sovereign. The Shogun's ministers dispatched for this purpose urged upon the court the necessity of discontinuing the old policy of excluding foreigners and foreign trade; but notwithstanding insinuations, intimidations, and persuasions, the Mikado was induced by his courtiers to firmly refuse. The Mikado's ministers questioned the Shogun's messengers closely. "Does not the national sentiment abhor the

treaty? What do '1854' and '1858,' dates in the treaty signify? Do these dates not show that America is a country of the evil sect (Christianity)? What security give you that the barbarians, whom you would let reside in Hiogo, will not defame the sacred capital?" It was impossible to satisfy these questions, for who can satisfy prejudice and ignorance? The great Daimyos in in the South and Southwest were bitterly opposed to opening the country, and among many of the populace likewise the same sentiment was rife. Placards were posted in the streets inciting to vengeance upon the traitors who had befriended "strange folks." Thus Harris's treaty became the occasion for two parties: the one, the Mikado party, that hated foreigners and would drive them away; the other, the Shogun party, who, though not loving the foreigner, said that the times were changed and that Japan could no longer maintain her isolation, but must enter into treaty relations with the great foreign powers. Hence, in spite of the clamor against it, the Shogun's government subsequently concluded with Great Britain, Russia, France, and Holland treaties based upon those with the United States.

Before going into the tumultuous period that followed the signing of the treaty with the American envoy, a few more words about Mr. Harris. The historians have not generally given him justice, least of all the British, who imagine that the presence of their conquering fleets in Chinese waters was the chief cause of Japan's willingness to conclude a treaty with the Americans. And Harris did make a discreet allusion to the warlike events taking place on China's coast, but in fact he did not use threats, he rather used moral suasion and relied upon the power of truth to persuade. He kindly, patiently instructed the Sho-

gim's ministers. As his diaries show, he from day to day gave them what was practically a course of instruction in international law and commerce and the progress of modern nations. As Mr. Nitobe, the Japanese author of "Intercourse between Japan and the United States," says: "While Commodore Perry used mild words, his conduct was to the Japanese audacious, and backed by his fleet, which he never used, he nevertheless inspired awe; but Mr. Harris was both gentle in words and action, and inspired confidence."

Let us consider for a moment what he did and how he did it. Accompanied by only one foreigner, a Hollander, with not a semblance of military power of arms or ships, he succeeded by the forces of reason—intelligent counsel, firmness, persistence, and by manifest truthfulness and honesty—in persuading the Japanese rulers at Yedo to conclude this fuller treaty of commerce and friendship. As seen above, Great Britain and other nations were not slow to take advantage of the American's patient toil and unprecedented achievement. But it came near costing the noble American his life. Nature too long overtaxed could no longer stand up; directly upon his return from Yedo to Shimoda he fell dangerously ill of nervous fever, and was for many weeks near the door of death.

III. STORMY SEAS.

It was a critical time in the history of Japan, and as the Shogun had been apoplectic, Ii Kamon, Lord of Hakoné was appointed Regent, and soon became the head of the progressive party that favored making treaties and trade with foreign nations.

Mito, a powerful and scheming vassal lord, became the head of the party that opposed trade and friendship

with the foreigners. He was connected by family with the reigning Shogun, and by marriage with the imperial house and the wealthiest Daimyos.

Ii Kamon was a resolute and shrewd statesman, and as Regent had the reins of government in his own hands. He therefore began a bold policy of suppressing his opponents by causing the arrest of influential men connected with Mito, and of high officers of the Mikado's court. Five of the more powerful Daimyos were deposed and their vast estates turned over to their sons, yet mere children.

Mito himself was ordered to remain in his own house as a prisoner, and spies were appointed to watch him.

The Regent now rewarded his friends and supporters by giving them high position in the government. Of course he knew he was playing a dangerous game. The thing he now had to fear was assassination, and sure enough it came to him. On the morning of the 23d of March, 1860, a great levee was to be held in the Shogun's castle, and now that all his enemies had been put down, it was to be a day to glorify the young Shogun and his able Regent. But alas for the Regent! Scarcely had he emerged from his mansion, borne in his palanquin to the castle, when he was rushed upon by armed men and killed; his head was cut off and sent to Mito's city, and there exposed.

Great confusion followed and nobody knew what to look for next. The Shogun was a youth, and his cabinet seemed stunned now that their able head had been lost. Nothing was done, though it was clear that Mito's retainers had perpetrated the deed. The assassins voluntarily confessed the deed and gave as their reason that Ii Kamon had admitted foreigners into the

country by treaty, and that this was contrary to the will of the Emperor.

Two things appear in all this: First, the bitter hatred of the military class toward the foreigners; secondly, the Emperor felt "his face fouled" by the making of a treaty with the "barbarians" without his consent.

The government, now weakened by the loss of the able and resolute Regent, and the Emperor's displeasure over the treaty having become known, the country would at once have been plunged into civil war but for the fear of the hated foreigners, who were now at the door. For the first time in their history the Japanese leaders felt they must stand united because of the presence of the foreign powers, whom they feared. All wished the foreign barbarians driven away, but it was not done; even Mito, their archenemy, did not come forward to lead the glorious war against the handful of hated foreigners within the two or three treaty ports. Instead of open war, the assassin's rôle toward the foreigners was adopted. Outrages on foreigners now followed in quick succession.

Pursuant to the Harris treaty, a minister was appointed to the Shogun's court in Yedo by the United States government, and Mr. Harris* himself was the man, with Mr. Heusken as the Legation secretary. Other foreign ministers also took up residence in the Shogun's capital. But on the 14th of January, 1861, Mr. Heusken was attacked by night and murdered. The Shogun's government was alarmed, and sent a note warning the foreign legations not to attend Mr. Heusken's funeral, lest there might be an attack upon all of them; but they *did attend*, and there was no outbreak.

* See p. 292.

In July the British legation was attacked by ronin banded together to kill the accursed foreigners, and this notwithstanding the government had stationed a Japanese guard. Several of the guards were killed, and two Britishers were severely wounded. The Shogun's ministers were now filled with alarm, and humiliation too, seeing that they were unable to protect the foreign legations, and fearing the foreign powers might be provoked into war. The truth is, the Shogun's government was playing a false part by trying to keep the representatives of foreign powers in the dark as to the unfriendly complications that now existed between the two courts of Yedo and Kioto, and as to the fact that the Southern and Southwestern Daimyos were agitating the rights of the Emperor and forming an anti-Shogun party.

Meanwhile, through the agency of Mr. Harris, an embassy was sent by the Japanese to Washington. Composed of influential personages, and everywhere received with kindness and honor, the embassy's visit to San Francisco, Washington, Baltimore, and other cities did much good. It showed the Americans that among the Japanese were men of astute minds and graceful manners; and to the Japanese, that the Americans were *not* "barbarians." Receiving such distinguished attention and kindness, they felt ashamed, so they confessed afterwards, of the haughtiness and cruelty which they had inflicted upon foreigners that had come to *their* country.

In Japan, discontent and turmoil continued. The years 1862-64 are memorable for the murderous attacks upon foreigners. It seems that the anti-Shogun party (the Imperialists) were determined, if possible, to bring on war between the Shogun's government and the foreign powers, and what increased the embarrassment of the Shogun's ministers was the loss of Mr. Harris, who

had become their trusted counselor and educator in everything pertaining to foreign affairs. Though they addressed a formal letter to President Lincoln, requesting that Mr. Harris's resignation be not accepted, he felt compelled to return to the United States, and they with great regret saw him leave their country. In these stormy times, and sailing upon unknown seas, they felt the need of such a foreign friend and counselor. The Hon. Robert H. Pruyn came as his successor, in April, 1862. Every fresh outbreak upon the foreigners, the Shogun's government being powerless to prevent it, was taken as a positive proof of the folly and danger of opening the country; and hence a strong party, led by the powerful Daimyos of Choshû and Satsuma, gathered around the Emperor as against the Shogun. Even the marriage of the young Shogun to the Emperor's sister did not heal the breach.

Meanwhile the Mikado requested an assembly of Daimyos at Yedo for a conference with the Shogun and his ministers, one of his own court nobles being present as his representative. This assembly brought no help to the Shogun in his troubles.

Shimadzu, lord of Satsuma, having gone on to Yedo, where he was received coolly, and failing to influence the Shogun to expel the foreigners, started back by the great national road from Yedo to Kioto. When he was near the newly opened treaty port of Yokohama, he and his train were met by a party of Englishmen who were out for a ride, one C. L. Richardson being the leader. Refusing to turn aside from the road, or even to salute the Daimyo, as had been the custom for generations, and though besought by his companions to turn back, Richardson rashly pushed forward, and when opposite the Daimyo's palanquin was set upon by his guard and mor-

tally wounded. The rest escaped. The British government demanded an indemnity of \$300,000 of the Shogun, \$100,000 of Satsuma, and the surrender of the slayers. This was refused, and the matter was referred to London.

Meanwhile, as early as the spring of 1863, another assembly of Daimyos had taken place at Kioto, and the Shogun himself, for the first time in over two hundred years, had proceeded to Kioto to confer with the Emperor. The peaceful suburbs of the imperial capital once more clanked with troops and arms, as if for war. An edict from the Mikado was read out before this assembly, saying it was his will that the *obnoxious* "*barbarians*" be brushed out, and the Shogun's Prime Minister was to fix the day. The Mikado now proposed to make a pilgrimage with the Shogun to the temple of the war god Hachiman, where he should deliver to him Ojin's sword, to use in the holy war of driving out the miserable "*barbarians*." But the Shogun feigned being ill, and the holy war was never undertaken. But everywhere the Samurai were stirring; Kioto was *increasing*, and Yedo was *decreasing*, and the anti-foreign side was growing more determined against the Shogun's policy of opening the country. Now that the Mikado had said, "*Brush away the barbarians!*" it is loyal to do so.

The American legation was attacked and burned, the Minister, Mr. Pruyn, barely escaping. Fleeing to a temple, he was warned of another attack, and had to escape by going on board a Japanese vessel, that brought him to Yokohama. The United States Consul and the missionaries were likewise warned to flee for their lives. An American merchant was threatened by his own Japanese clerks and servants. A Mr. Stearns was at-

tacked and robbed, and Mr. Robertson was seized while sick in bed, and carried off to a swamp.

Twice even the Shogun's castle was destroyed by fire, and a Japanese was assassinated merely for intimating that the foreign powers were too strong for Japan. Murderous assaults were made upon the British subjects residing in the treaty port of Nagasaki; a French lieutenant was assassinated a little afterwards, and two British officers were murdered.

The Shogun's government was now placed between two fires, on the one side unable to give protection to the foreigners or carry out the treaties; on the other side, it was being harassed by the imperialists under the lead of the powerful Daimyos of Choshū and others.

Speaking of Choshū recalls a coup d'état planned by the Daimyo of that powerful clan. According to the Oriental fashion, the sovereign is first seized, and then through him whatever edicts and laws they desire to legalize their enterprise are issued. Choshū having been the rallying ground of all the malcontents in the land, the Daimyo, followed by a troop of Samurai of his own province and ronin of other provinces, marched up to Kioto and in collusion with several of the court nobles were about to seize the Mikado, but the Shogun's spies discovered the plot and the Mikado was informed in time. In great anger he ordered the Choshū leaders with their troops to leave the capital and never again to enter its precincts. Thus disgraced, the Choshū people, with seven court nobles, had to retire from Kioto.

In the summer of 1864 Choshū, having been greatly reënforced, marched again on Kioto, intending to reënter and take their old position. They were forbidden to enter the city, and the troops of Satsuma, Aizu, and Echizen, under the command of the Regent, were there

and put themselves in readiness. The battle was at the gates and in the streets, and the greater portion of the city was destroyed by fire. The Choshū men were overpowered, though they fought with bravery. A little after this battle the embassy returned from Europe, the second one sent abroad, making the astonishing statement: "*Not the foreigners, but we are the barbarians.*" This was traitorous news, but the Shogun's cause was not bettered. The Shogun was ordered to chastise Choshū, which he attempted to do, but in the first place Satsuma refused to join him, and the *Shogun's troops were defeated in battle with the Choshū forces.* The Shogun lost prestige by his defeat, and never regained it. Meanwhile the English squadron having been ordered to punish the Daimyo of Satsuma for the murder of Richardson, sailed around to Kagoshima, Satsuma's capital of 180,000 souls, and opened fire, almost destroying the city, and burned the Daimyo's three new ships, recently bought. This opened the proud Daimyo's eyes and he had to pay the full indemnity in cash, and see his batteries, factories, etc., destroyed; but though humbled and convinced that it was folly to measure arms with the foreigners, he resolved with the characteristic energy and courage of the Kiushiu people that he would get hold of the secret of their power. He was therefore the first of the territorial lords to send students to Holland to study, and he employed Europeans to teach his people the arts and arms of modern warfare.

The next year another most disastrous affair took place, which both humbled the Daimyo of Choshū and opened his eyes also to the true situation of Japan in the presence of foreign powers. He had procured from Holland or other Western country some war ships

armed and drilled his Samurai according to modern ways, and had planted his batteries upon the heights of the Shimonoseki straits, at the western mouth of the Inland Sea. In June his batteries opened fire on the United States ship *Pembroke*; the next month a French man of war was seriously injured; and still later, a Dutch vessel was attacked. *Even one of the Shogun's ships was fired upon.*

For these hostile acts the United States warship *Wyoming* was sent to bombard the place, and then two French vessels went and did the same; but for all that, Choshū was still defiant. Wherefore seeing the Shogun was neither able to keep open the Inland Sea to foreign ships, nor bring the Daimyo to a peaceful temper of mind, the foreign powers united in an expedition consisting of seventeen vessels, and went to pay their respects and teach Choshū the error of his ways. The attack of the united fleet, British, French, Dutch, and American—howbeit the Americans had only one steam vessel which had been chartered for the purpose of flying the United States flag—was made on the 5th of September, 1864, and it brought the Choshū lord into absolute submission.

The foreign ministers then called a conference with the Shogun's foreign minister and demanded an indemnity of three million dollars. It is but just to say that this sum was unnecessarily heavy and unreasonable. The Shogun had apologized for the firing upon foreign ships, and it was perfectly plain that in the disordered condition of affairs he was unable to quell his unruly and powerful Daimyos. It is therefore with gratification that record is here made of the act of Congress in 1873, by which our share of the indemnity, \$785,000, was voluntarily returned to Japan.

In the meantime the conflict between the Shogun's government at Yedo and the Mikado's court at Kioto became more threatening. Both parties were now convinced that *brushing out the foreigners* was no easy thing. The powerful Daimyos of Satsuma and Choshū had learned by experience the folly of that policy. The southern Daimyos would no longer render allegiance to the Shogun, and like falling stars matters hastened to a crisis, the issue being which should be supreme, the Mikado or the Shogun. Many of the wisest men saw that, under the changed conditions of treaties and trade with foreign nations, Japan must have one head and not two. What hastened this conflict between Yedo and Kioto was the decision of the foreign ministers to recognize only the legal head and sovereign of the nation, and to demand the ratification of the treaties by the Mikado. Accordingly Mr. Pruyn, the American, and the other ministers proceeded to sea from Yedo to Hiogo, and thence opened communication with Kioto, urging the Mikado to ratify the treaties immediately. In November, 1865, the Mikado formally ratified the treaties. This action greatly strengthened the party of the imperialists against the Shogun.

Shortly afterwards the young Shogun died in his castle at Osaka. His successor, under the title of Yoshinobu, took the reigns of government, but soon found that the power and glory of the Tokugawas was fading away. Besides the action of the Daimyos of the South and Southwest in rallying around the Mikado as against the Shogun, and besides the recent action of the foreign ministers in seeking the Mikado's sanction of the treaties, thus proclaiming to the whole Japanese world that he alone was the lawful sovereign, there

was a third powerful source of influence destructive of the Shogunate and favoring the restoration of the Mikado's power. Under the light of the Dutch learning, some of the brightest scholars of the nation had been studying the history of other nations, and *their own*. They had discovered in these studies that in the early ages their nation had had but one ruler, the Emperor, who governed in his own person and authority; that gradually the Shoguns had robbed him of his power, until finally they pushed him aside and shut him up in his palace, a shadowy and harmless, but sacred figure, while they held the scepter of power over the nation. These scholar patriots united their voice with the restive Southern Daimyos, crying, "Down with the Shogun! up with the Emperor!"

We have spoken of the death of the Shogun; the beginning of the next year (1867) saw the death of the Mikado. He died of smallpox, a disease that the lowest classes die of, and some were inclined to think that this disease was sent upon the Emperor as a curse from heaven because he sanctioned the treaties with the "barbarians." In the autumn of the same year the Daimyo of Tosa sent a remarkable memorial to the Shogun: "The reason why Japan's affairs do not go straight is, there are two heads, and the two sets of eyes and ears turn in different directions. Your Highness should give back the supreme power into the hands of the sovereign, in order to lay the foundations upon which Japan may take its place as the equal of other countries." The Shogun, upon this advice, addressed a letter to his vassals, proposing to resign the Shogunate and give back the supreme power into the hands of the imperial court. Though none of his great vassals openly opposed it, there was deep discontent.

In November, 1867, the Shogun sent his resignation to the Emperor. It was accepted in solemn form, but he was requested to continue temporarily the administration of the government, excepting what pertained to difficulties with the Daimyos.

IV. WAR OF REVOLUTION AND RESTORATION (1868).

Though the Shogun had thus resigned, his vassal Daimyos and lords of Kwanto and the North were by no means ready to see the old and honored dynasty of the Tokugawas fall to the ground in such a fashion, and were determined to uphold the power of the Shogunate if need be by fighting. In Yedo especially, the news threw the city into excitement. They could not believe it. It is said that the wavering Shogun soon regretted his resignation, and that when he offered to give up the government he was hoping that his resignation would not be accepted. The Mikado had accepted his resignation, but requested him to continue the administration of affairs temporarily. But certain astute personages of the Mikado's court, together with leaders from among the Southern Daimyos, who had labored so long for the overthrow of the Tokugawa rule, were not willing to wait. They determined upon a coup d'etat, by which to make sure of the situation against the Shogun and his supporters. Accordingly, with sudden surprise to the Shogun, who was at that time staying in his Kyoto castle, they seized the palace gates, dismissed the Aidzu clan, who had always guarded them and who were loyal to the Shogun, and replaced them by troops of Satsuma and other Southern clans. The court nobles favorable to the Shogun's cause were dismissed, and by a so-called edict the offices of Kwambaku and Shogun were abolished. A provisional government was forthwith planned,

with suitable men for the several departments. A decree was issued declaring that henceforth the government of the country was solely in the hands of the imperial court. *It was a revolution.* One of the first acts of the new government was the recall of the Choshū Daimyo and the banished court nobles who had in 1863 been expelled from Kioto; the Choshū troops were also given an honored place with the royalist clans in guarding the imperial palace. But who is the new Emperor? He has not yet emerged before the public, but will do so soon. The Shogun offended and the Aidzu and other troops devoted to him being angered, he withdrew by night from Kioto into his Osaka castle, forty miles away.

The situation was now critical; civil war was impending. The ex-Shogun, as we henceforth name him, having been invited to come back to Kioto with the promise that he shall be treated with honor, was suspicious of a plot against him, and resolved to proceed with a body of troops and deliver the young Emperor from his advisers. But by order of the court he was declared a traitor and forbidden to enter the city. The "loyal" army marched out against him, met him at Fushimi, near Kioto, *and the civil war's first battle was fought.* The ex-Shogun was badly beaten and retreated back to Osaka castle, and thence fled by sea to Yedo, followed later by troops of the Aidzu and other clans. Meanwhile the foreign Ministers instructed their nationals in the treaty ports to observe strict neutrality, furnishing arms to neither side.

An outbreak upon the foreigners in Hyogo, which had just been opened, was led by a captain of Japanese troops. A company of noncombatant foreigners were wantonly fired upon and stampeded. The new government sent an envoy to wait upon the foreign ministers

at Hyogo, and to declare by official letter that the Shogun had resigned, and thenceforth the Emperor would exercise the supreme power, and had established a foreign department in his government; and therefore that all attacks upon foreigners would be punished and the treaties carried out. The Japanese captain mentioned above was sentenced to *hara kiri* and beheading. This letter, delivered in the most solemn manner, was signed by the young Emperor, Mitsuhiro, being the first time that the personal name of an Emperor has been made public. As a proof of the good will of the new government the foreign Ministers were invited to visit Kyoto and be received in audience by the young Emperor. England, France, and Holland accepted. But when Sir Harry Parks, the English minister, with his suite, was proceeding to the palace a murderous attack was made upon him in the streets by two anti-foreign Samurai. The next day the Emperor was visited in safety. A little earlier a French officer and ten sailors were murdered at Sakai, near Osaka. Three days later the murderers were given up to be put to death, and when eleven had committed *hara kiri* in the presence of the French officer he interposed in behalf of the other nine, and their lives were spared. In the meantime, the court having mobilized an army and the Emperor having appointed his uncle commander in chief, the civil war shifts to Yedo, in the East.

First, the Shogun's troops burned down the Satsuma Yashiki in Yedo, occupied by some Satsuma Samurai. As the imperial army approached the Shogun sought negotiations and agreed to evacuate his castle, surrender his ships and munitions of war, and retire to private life at Mito. So, leaving the capital founded by Tokugawa Iyeyasu and made famous by a long and powerful rule,

the last of the line disappeared from the field. The Tokugawa dynasty of Shoguns thus passed into history, never to live or flourish again. But the war was not ended. The last of the Shoguns left Yedo, but his supporters, in all more than twenty Daimyos of Kwantō and the North, refused to disband, and continued the struggle. On July 4th a battle was fought in the temple grounds of Toyezan (now called Uyeno Park). The rebels were defeated, and the most splendid of all the Yedo temples was totally burned.

Having seized the high priest (an imperial prince) and made him their Emperor, the rebels fled northward to Aidzu. The struggle for the possession of the chief towns in the North was an obstinate one. The Northern braves defended their castles with courage and fortitude, but at last all were captured, and they had to flee to the island of Yezo. Meanwhile Admiral Enomoto, commanding the ex-Shogun's fleet, and refusing to surrender it, escaped by night from Yedo Bay, and with eight ships sailed to Hakodate, there to coöperate with the land forces. It was the declared purpose of the rebels to establish in Yezo Island a new kingdom, but, after a fruitless struggle of a year and a half, Admiral Enomoto surrendered his fleet, and the civil war came to an end. Be it said to the credit of the Emperor's government, that in the main clemency was extended to the leaders of the rebel side. For example, Enomoto was afterwards sent as Minister to St. Petersburg.*

Turning back to the events of the new imperial court at Kioto, we discover that a government of eight departments had been organized, including: (1) the su-

*One exception to clemency was the case of Kondo Isami, who was brought in a cage to Yedo, beheaded, and his head sent in liquor to Kioto.

preme administration; (2) the Shinto religion; (3) foreign affairs, and so on. Able and far-seeing men were behind every movement in the new order. One of them, Okubo, made a novel and startling proposition in a memorial addressed to the throne. It was, in brief, that, contrary to the custom of his ancestors, the Emperor should come forth from behind the screen, and take the rule of the country into his own hands, subjecting all his court and government to his personal supervision; and that to this end the capital and court be transferred from Kioto to Osaka. Okubo knew how difficult it would be to abandon the old traditions and set aside the age-long customs of the puppet Mikados if the young Emperor remained in the old capital at Kioto. Such a proposal in former times would have been regarded as treason and would have cost the proposer his life. But now the men who surround the young Emperor breathe the freer air of a new life. Okubo's plan was welcomed, and, after discussion, a change of capital was decided upon. The young Emperor, Mutsuhito, sixteen years old, came in person before the council of state, court nobles, and Daimyos, and in their presence took an oath (April 17, 1869) as actual ruler, promising: (1) That a deliberative assembly shall be formed and all questions decided by public opinion; (2) that uncivilized customs of former times shall be abandoned; (3) justice and impartiality according to nature shall be made the basis of action; (4) intellect and learning throughout the world shall be sought for. This charter oath is the basis of the modern constitution of Japan. The youthful Emperor standing in the assembly of the court and the Daimyos, and swearing to grant them a representative assembly, and that the uncivilized customs of Japan shall be broken away from, was

a fine subject for a painting. Of course it is not to be supposed that he realized the full meaning of the words that he had been taught to use by his counselors, but they evidently knew what they were doing. Following the victorious army, the young Emperor and his court bade farewell to ancient Kioto in November, 1869, and set up his throne in Yedo, his new capital, changed to Tokyo. *It was the Restoration.* The one serious mistake—so far as we can see, the only mistake—which the young Emperor's counselors made at that critical and



EMPEROR AND EMPRESS OF JAPAN.

revolutionary time was the hostile position taken toward Christianity. The old edict of the Tokugawa Shoguns against Christianity was renewed, as follows: "The wicked sect called Christians is strictly prohibited. Suspected persons shall be denounced to the officials, and rewards (for the information given) shall be distributed." The foreign ministers protested, but without avail, except that the words "wicked sect" were omitted. The decree was issued under the plea that universal public sentiment against Christianity strongly demanded it.

Just the year previous the Japanese authorities were taken with surprise by discovering a community of Christians a little north of Nagasaki, a remnant of the Roman Catholic Church that had not been exterminated. Notwithstanding the severe laws and cruel punishments carried out against Christians for two hundred years, it is truly astonishing that a community of them had secretly maintained their faith in a dim way and handed it down through many generations. In 1868 the imperial government ordered the whole community where the Christians lived, numbering three thousand, to be deported into exile and distributed as laborers among thirty-four Daimyos of the land. Kido of Choshū, and a leader in these stirring times of the War of the Restoration, was sent to Nagasaki to superintend the deportation of the condemned Christians. The English Consul at Nagasaki remonstrated, with the result that only one hundred and twenty harmless Christians were sent away by ship to Kaga. Kido attempted to justify this barbarous treatment by accusing the missionaries of having come to Japan to tempt the people to violate the laws. This was probably a natural mistake for the leaders of the Restoration to make, but it was very unfortunate that they should take up precisely the same position toward Christianity as the Tokugwara Shoguns, whose rule was now being overthrown. Though such a hostile feeling toward Christianity was a great wrong and very unwise, it was of a piece with the policy of the new imperialism of the restoration in attempting to make the Shinto religion the state religion, the only religion of Japan, and have the young Emperor recognized as the divine head both of religion and of the state. The young Emperor's advisers would have him launch the new Japan upon

the great stream of modern enlightenment and representative government in the old ship of the heathen religion—an impossible thing.

V. CHRISTIANITY AGAIN COMES IN.

For the facts in this section we are chiefly indebted to the late revered Dr. Guido F. Verbeck, one of the pioneer missionaries, and to "Ritter's History of Protestant Missions in Japan." When, in 1854, it became known in America and Great Britain that Japan had made treaties of amity and peace with several Western powers, the friends of missions were particularly interested in the event, for now at last that country was again to be opened and Christianity to carry its message of light and help to the millions of Japanese. If Christianity brought to them by the Roman Catholics in 1549 had been so successful, and native converts had shown such heroic fidelity to the cross of Jesus in time of fiery persecution, what might not now be hoped from the introduction of the purer Protestant form of the Christian religion?

As soon as permanent residence for foreigners in the treaty ports was secured, which was not until 1859, missionaries were sent out by three Protestant bodies, the Protestant Episcopal, the United Presbyterian, and the Dutch Reformed, all from the United States. Prior to this, occasional visits had been made by missionaries in Shanghai, China; but there were no resident missionaries until 1859. The next year the American Baptists sent a missionary. For ten years these four were the only missions represented in Japan.

The first period, from 1859 to 1872, was the period of persecution and imprisonment. The missionaries, while untouched by the violent hand of the rulers, were prac-

tically regarded as enemies of the country, "come to tempt the people to violate the laws." As we have seen, it was a time of political turmoil resulting in the overthrow of the Tokugawa Shoguns at Yedo, and the restoration of the Mikado to the throne. The state of the country was peculiar, and often dangerous. The missionaries, much to their grief, soon found they were everywhere regarded with suspicion; and their intercourse with natives, even within the "foreign settlement" was constantly watched by government spies. Indeed, for a period of four years after their arrival the Shogun's government frequently sent officials to visit the missionaries, as if making a friendly call, but really they were spies. In Yokohama no teacher could be secured until March, 1860, and he was a government spy. A proposal to translate the Scriptures caused him to withdraw frightened. Even the mention of Christianity would cause an involuntary throwing of the hand to the throat, as a sign that the Japanese would be beheaded if they should give ear to such things. There was at that time a system of informers and spies in full swing throughout the country; there was no mutual confidence between man and man, and hence the natives were all the more inaccessible to the missionaries respecting the one and only cause for which they had come.

There was naturally much that was perplexing, discouraging, and dangerous to life and limb. Believing that the missionaries had come to seduce them from their loyalty to the god-country (Japan), and to corrupt their morals generally, it was a time of murderous attacks, without either warning or protection. The man who killed a foreigner was a patriot, the more so if he put an end to a teacher of the "wicked sect," a mission-

ary. The missionaries dared not, at the risk of their lives, set their feet beyond the limits of the treaty settlement. It was contrary to treaty regulations, which the missionaries could not wish to disregard; but even had it been lawful, it would have been extremely perilous, because the first group of two-sworded Samurai the missionary would meet would be after cutting him to pieces as if they were slashing a dog. These swaggering Samurai were particularly hostile to foreigners, and doubly so toward the missionary, and eager to slake the thirst of their "rollicking blades" in his blood. While the common people feared the missionaries, the ruling class hated them, nor was it abated, as might have been hoped, when the Shogun's government was replaced by the restoration of the Emperor. For, as already seen, one of the first acts of the Emperor was the renewal of the edict against Christianity making it a crime along with murder, arson, etc. The persecution of the Roman Catholics from 1869 to 1872, as previously recorded, needs no further comment here; it simply proves that the new ruler and his advisers were in dead earnest when they issued that edict. "In fact," says Dr. Verbeck, than whom there is no more reliable witness, for he was on the ground at the time, "even late in this period Christianity was regarded in some communities with intense hatred and fear, and the *Joi* ("barbarian expelling") rage was at its height." A few examples will suffice. Mr. Satow, now the Hon. British Ambassador to Japan, and two or three other foreigners went up to Yedo in 1869, and as they walked through the city they met a number of "rollicking blades" and angry scowls, but, being attended by an armed guard, they were not attacked. Mr. Verbeck, shut up in the school for so long without air and exercise, felt that he must get out, and though

he was accompanied by two of his students, who were armed with two swords, being advised to do so, he called to go with him four armed guards, instead of the two usually allotted to a foreigner when he ventures to go out. On the way he met a number of those "rollicking blades," and felt a sense of relief when once safe at home again.

In 1868 a young Buddhist priest, baptized at Nagasaki, was afterwards cast into prison, when Dr. Verbeck went away to live in the North, and endured much suffering in various prisons for five years.

At a later date when inquiry was made of the Governor of Kobé whether a native bookseller would be allowed to sell the English Bible, the reply was that any Japanese bookseller knowingly selling the Bible would have to go to prison. Showing what native believers had to endure in some parts, as late as 1871, the story of Mr. O. H. Gulick's teacher at Kobé fully illustrates. In the spring of that year the teacher and his wife were arrested at the dead of night and thrown into prison. His only crime was that he had been an earnest student of the Bible and had expressed a desire to be baptized. His wife was not then regarded as a Christian. Every effort was made to secure his release, both by missionaries and the American Consul at Kobé. To the missionaries the governor frankly stated that if the man had received baptism there was no possibility of his escaping the death penalty; if he had not been baptized, his life might be spared. Where the unfortunate man had been imprisoned could not be discovered until some time afterwards, when it transpired that, not being able to withstand the miseries of his condition, he died in prison in Kioto in 1872.

In 1869 one of the imperial Councilors was assas-

minated in Kioto because he was suspected of being inclined toward the "wicked opinions"—that is, Christianity. It is on record that certain Christian diplomats were urging upon a high official of the Japanese government the stopping of the persecution of Christians. He remarked to them in reply that Christianity would be opposed like an invading army. It seems that the advisers of the government were laboring under the gross misconception that the Protestant religion, no less than the Roman Catholic, would undermine the throne; and how could the Emperor allow the foundation of his throne to thus be undermined by the wicked foreign religion? It has been recorded that the governor of Yokohama forbade the people going to Dr. Hepburn's free dispensary because so many were flocking to him for relief from their ailments. With these facts before us, was ever a field so unpromising? When the profession of Christian faith is proclaimed a crime to be punished with death by the rulers of the land; when the lower classes fear, and the upper classes cordially hate, the missionaries; when they themselves are shut up, as it were, in the narrow limits of the foreign concessions—what could the missionaries do? Some of the Churches in America, which had been so forward in sending out the first missionaries to Japan, began now to think that a mistake had been made, and impatiently wrote to them, asking: "What are you doing?"

There were two things, and only two, which the missionaries could do under such trying circumstances: win the confidence of the Japanese, and master their language. By living forth the teachings of their own Master and by diligent study of the language they were sure of winning, finally, access to the ear and heart of the nation.

But as to the mastery of the language, unfortunately there was not a single Japanese who knew how to impart it to a foreigner.* The Japanese had never made a grammar of their own language, and knew little or nothing about the scientific study of it, and of course there was no Japanese-English dictionary, no manual nor vocabularies. It was left to the missionary and consular bodies in Japan to make their own tools, the grammars, manuals, and dictionaries, and so for their difficult work they must build the road, bridges and all, as they proceed.

Respecting the religious and moral condition of the nation, it was deplorable. The minds of the common people were exclusively under the sway of Buddhism. The upper classes were more or less influenced by Confucianism; some of them affected a kind of Confucian skepticism toward religion. Shintoism had little or no religious influence. After the restoration Buddhism was disestablished, and the effort made to make Shintoism the national religion, with the Emperor as the divine and recognized head. The revenues of the government were withdrawn from the Buddhist priests and temples, and men of rank were forbidden to enter the Buddhist priesthood; many of their temples were "cleansed" and turned over to the Shinto priests. The Buddhist priests had for the most part been corrupt, lazy, and ignorant. And while there was little in the outward practice of Japanese paganism to shock a foreigner by its cruelty or atrocity, nothing like the rites of the suttee or Juggernaut in India, newcomers fresh from America and Europe *were shocked* by the gross immorality of the people. Dr. Verbeek says touching this matter: "In

* Even to this day very few Japanese ever get the knack of teaching their own language to foreigners.

certain directions the most astounding moral callousness and blindness were evinced. The general moral degeneracy of the people manifested itself most conspicuously in two features: in the absence of truthfulness, and in a general ignorance of the commonest morals concerning the relations of the sexes." Many painful and disgusting spectacles were unavoidably witnessed by many older missionaries in the streets, shops, and by the wayside.

The two things named above, which the missionaries were to do—namely, to live according to the spirit and precepts of their Master, and to learn the difficult language, did not fail, could not fail to break down in the end the miserable prejudices and fears of the people and rulers, and in some measure win their confidence.

For many years the missionaries could do no direct evangelizing, but it was a symptom of the beginning of toleration when the Shogun's government erected extensive buildings in Yedo where hundreds of young men of the upper class were to be taught English and French, and requested the missionaries to take charge. It certainly meant a good deal when the Prince of Hizen, before the revolution, and other princes and governors after the revolution, engaged Drs. Verbeck and Brown, Capt. James, and Prof. Griffis to take charge of their newly formed schools for teaching to Japanese young men of rank the foreign learning and the English language.

But how strong the opposition to the Christian religion had been is seen by the fact that, for the first twelve years from 1859, the missionaries had baptized only five Japanese in the south and five in the north—twelve years, and only ten converts!

The very first to receive Christian baptism was Yano Rin, who was Rev. Dr. Ballagh's personal teacher. Two others were baptized by Dr. Verbeck, young men of rank of Hizen Province. They had been members of a class of five, who were studying the Bible and Christian books at a distance of two days' travel! Not being permitted to visit the missionary, they sent a messenger to carry their questions and to bring answers, and thus their hearts were opened to receive the truth and they finally sought baptism.

The public edicts of the government against Christianity were taken down the thirteenth year after the coming of the missionaries. Doubtless political reasons had something to do with the removal of those edict boards. For instance, the Hon. De Long, our American Minister to Japan, gave warning to the Prime Minister, Prince Iwakura, that the friendly relations of the United States government would be affected by the official persecution of those who listened to Christian teaching. In 1871 Prince Iwakura and a score of other high officials and leaders in the new government went abroad as an embassy to visit the capitals of the Western Powers to persuade those governments to repeal the extraterritorial clause* in their treaties with Japan: but in their interview with President Grant's Secretary of State, in Washington, the embassy was confronted with the story of Japanese being thrown into prison because they were inclined to hear Christian teaching, and were made to understand that the enforcing of those edicts by the Japanese rulers could not be

* By the extraterritorial clause, the trial and punishment of foreigners residing in the open ports of Japan were not permitted to the native magistrates, but reserved to the foreign consuls stationed there.

looked upon with indifference by the United States government. The Prince, it is said, promptly informed his government, and earnestly advised the immediate removal of the edicts from the public notice boards. In 1872 their removal took place, quietly, silently.

No doubt, too, the gentlemen composing that famous embassy, being sagacious and observant men, were deeply impressed with the wide difference in the civilization of the nations of Christendom and that of their own Japan; and when they returned, in 1873, having failed to convince a single government that they were competent to take charge of foreigners, they may not have said in words, "Not the foreigners, but we are the barbarians," but they probably felt it to be true. However this may have been, without doubt the missionaries were the chief cause of softening the bitter prejudices of the Japanese. Before that embassy was sent abroad the quiet, harmless, humane, and enlightened life of the missionaries had begun to attract remark. There was a marked increase about that time in the number of young Japanese of the upper classes who came seeking instruction from the missionaries.

The first organized church in Japan was indeed like a grain of mustard seed for size. In 1872, thirteen years after the coming of the first missionaries, the first Protestant Christian church was organized, consisting of *only twelve members*. It was in the foreign concession at Yokohama, and under protection of the American flag.

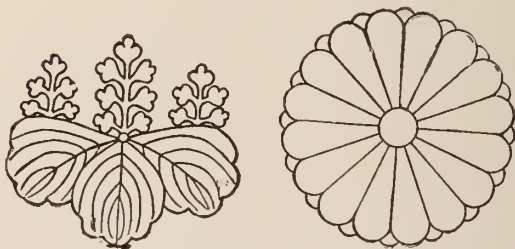
"The Japanese Church was born in prayer." At Christmas, 1871, a few English-speaking residents began holding prayer meetings in Yokohama. Some Japanese students, partly out of deference to their teachers and partly from curiosity, also attended. Yet even a short time before, one of them had asked

Rev. Dr. Ballagh what he must do to get a new heart. During the week of prayer, in 1872, these prayer meetings were held daily, and, as the Japanese were evidently interested, they were continued for two months. At the opening of each meeting the Acts of the Apostles was read in course with the Japanese, and translated into their tongue. Soon a few of the Japanese took part in prayer. After a week or two longer they began to pray with great earnestness, even with tears, beseeching God to give his Spirit to Japan as to the early Church and the people that gathered to hear the apostles. Captains of English and of American men-of-war were present and were profoundly impressed.

It was as the fruit of these prayer meetings and of the reading of the Book of the Acts, the first church was organized. It was organized after the Presbyterian order, the pastor chosen being Missionary Ballagh, the elder and deacon being two older Japanese. The church was named the "Church of Christ in Japan." The creed was very short and simple.

Other results of this period are briefly: the publication of Dr. Hepburn's Japanese-English Dictionary (1867), next to the Bible the best book for the mission cause; and much dispensary work by the same man, great numbers of Japanese flocking to him for medicine and treatment; the starting of small classes for the study of English in the missionaries' houses; the small beginning of what afterwards became a girls' seminary in Yokohama, and a missionary school on a very small scale in Tokyo; the circulation of Christian books in Chinese, this not being forbidden; and the building of Christian union churches in the foreign concessions of the treaty ports. In this enterprise the missionaries took active part. The union church in

Yokohama stands upon the site of the temporary treaty house in which Commodore Perry made the first treaty. Toward the erection of that comely house of worship the Hon. Townsend Harris made a contribution of \$1,000 on leaving Japan. Dr. Verbeck and one or two others were engaged in teaching a part of every day in the Kaisei Gakko, in Tokyo, which afterwards grew into the present Imperial University. One direct result of the missionary influence and example was to cause the Japanese to feel how backward and defective their own system of education was. Indeed, we shall see that the indirect influences of the foreign missionaries were felt in many different directions.



IMPERIAL CRESTS.

CHAPTER II.

THE NEW JAPAN.

RITTER says: "Most of the important turning points in the history of Protestant missions in Japan stand in close connection with certain changes in the political life of the country." This is only what we should expect, for the influence of missions upon diplomacy, upon commerce, and upon the education of a nation is undoubtedly great. Christian missions in pagan or papal lands is both deeper and broader than some people have thought. The second period of missions in Japan begins from 1872 and ends with 1889, but this period answers so exactly to a corresponding division in the political history that we shall have to treat the two series of political and missionary events somewhat together.

I. LAYING NEW FOUNDATIONS—NEW STATE.

A most important event at the very beginning of this period was the return of Prince Iwakura's famous embassy from a tour around the world. (See p. 329.) Failing utterly to convince the rulers of the Western nations that Japan was yet qualified to take charge of foreigners, and having seen with their own eyes the advanced civilization, power, and progress of Europe, they were too sagacious not to ask themselves the reason why. They must have realized that their own Japan had been a Rip Van Winkle, with China and others, sleeping in ignorant security for generations, while the Christian nations had gone far in advance on the

road of civilization. These gentlemen on their return took again high position in the government and court, and must have exerted a powerful influence in favor of reform and progress. This desire to "catch up" led the leaders of the new Japan to determined and sometimes feverish efforts to push their nation into the stream of modern progress. That mistakes were occasionally made was to be expected. A new pilot with a new boat sailing through unmapped straits and channels is very likely to run her upon the shallows or against the rocks on one side or the other.

We omitted to state earlier that the young Emperor, as soon as restored to the throne of his ancestors, attempted to secure a kind of national assembly in accordance with his charter oath. An assembly was called of men representing each clan, and chosen by the Daimyos, and great hopes were set upon the usefulness of such a body. Its function was to deliberate upon the important affairs and problems that now confronted the new government, and to give advice to the Emperor. But it proved a failure. The members of it were too conservative, in other words, too narrow and ignorant for the new times. Like old wine skins, unsuited to put the new wine in, they had to be set aside after a few months.

Still another remarkable political event in Chinese history took place early in the period under consideration. It was the *abolition of feudalism*. Since the Shogunate had been overthrown the whole military system of feudalism, existing for nearly eight hundred years, was naturally weakened, and only one thing more was needed to end it, the surrender on the part of the Daimyos of their feudal possessions and rights to the new Emperor. Such gifted and far-

sighted statesmen as Kido and Okubo were convinced that this was necessary to the successful carrying out of the new order. And let it be recorded to the credit of the most of the Daimyos that they voluntarily laid at the foot of the imperial throne their fiefs and hereditary privileges. That was a notable paper in political history, the memorial presented to the Emperor by the great Daimyos of Choshū, Satsuma, Tosa, Hizen, Kaga, and others afterwards (numbering in all two hundred and forty), offering to their sovereign the lists of their



LEADING MEN OF NEW JAPAN.

men and lands. It was written by Kido, who had been so prominent in the revolution, and gives, says Murray, supreme evidence of his learning and statesmanship. With lofty eloquence the memorial exclaims: "The place where we live is the Emperor's land, and the food we eat is grown by the Emperor's men. How can we make it our own? We now reverently offer up the lists of our possessions and men, with the prayer that the Emperor will take good measures for rewarding them to whom reward is due, and taking from those to

whom punishment is due. Let the imperial orders be issued for altering and remodeling the territories of the various classes, etc."

So the Emperor issued a decree (August, 1869) abolishing the daimiates and restoring their revenues to the imperial treasury; furthermore the rank of Daimyo and court noble (*kuge*), were united in one rank. For purposes of government, prefectures (*Ken*), instead of daimiates were created, and the Daimyos authorized to act as governors of these *Ken*; but unfortunately they proved unfit for their new office, and had to be substituted gradually by competent persons. It cost the imperial government an immense sum of money. It would be neither just nor prudent to leave penniless the Daimyos who had surrendered all their territories. The central government had to borrow \$165,000,000 in order to pay to each Daimyo an equitable sum. But what was to be done with the *Samurai*, who had constituted the standing armies of each clan and had been supported from the revenues of their Daimyos? The central government put many of the able-bodied ones into the army and navy, made policemen of others, and appointed some to government office. Later, the pensions provided for the *Samurai* were capitalized into a lump sum and paid off by the government. This was unfortunate for many of them, for they spent it foolishly and quickly, and, knowing nothing about work or business, many were reduced to poverty and suffering, and, becoming desperate, caused a civil war later on. To most of them, however, as soldiers or policemen, or in office, the new order brought no hardship; it pleased their pride as bearers of the sword and rulers still in the land.

Afterwards another reform in the social revolution

took place. The *eta*, an outcast race, and the *heimin*, the common people, were both admitted into the body politic. Hitherto the *heimin* had no family names, were in fact serfs of the soil, but now they may have family names, and other civil rights as free individuals. The liberation of the *heimin* from serfdom was the morning dawn of human freedom, the beginning of the end of Asiatic despotism, and the end of feudalism.

A closing scene to this age-long feudalism which for better and worse had flourished in Japan is given by Griffis. ("Mikado's Empire," pp. 533, 534.) As above mentioned, the Daimyos proved unfit for governors of Kens under the new order of things, and the central government, having amply provided for them, decided to order them all to come with their families to Tokyo, there to live. The day came for the Daimyo of Echizen to bid farewell to his retainers, assembled in the castle hall in Fukui, the capital of the clan. Prof. Griffis, who had been sent out from America as director of the Daimyos' New English school at Fukui, was present, and thus describes the circumstances: "October 1, 1871. From an early hour the Samurai in *kamishimo* (ceremonial dress) had been assembling in the castle. I shall never forget the impressive scene. All the sliding partitions were removed, making one vast area of matting (one vast hall). In the order of their rank, each in starched ceremonial dress, with shaven crown and gun-hammer topknot, with hands clasping the hilt of his sword held upright before him as he sat on his knees, were the three thousand Samurai of the Fukui clan. Those bowed heads were busy thinking. It was more than a farewell to their feudal lord, who was now to retire to private life as a gentleman of Tokyo. It was the solemn burial of the insti-

tutions under which they had lived for seven hundred years. I fancied I read their thoughts, somewhat as follows: 'The sword is the soul of the Samurai, and the Samurai the soul of Japan. Is the sword to be ungirt and be thrown aside for the inkstand and the merchant's ledger? Is the Samurai to become a trader? Is honor to be reckoned less than money? Is Japan's spirit to become degraded to the level of the sordid foreigners, who are draining our country's wealth? Our children, too—what is to become of them? Must they labor and earn their own bread? Must we whose fathers were knights and warriors, and whose blood and spirit we inherit, be mingled with the common herd? Must we now marry our daughters to a trader, defile our family line to save our own lives and fill our stomachs?' These thoughts shadowed the sea of dark faces of the waiting vassals. When the coming of the Daimyo was announced one could have heard the dropping of a pin in the silence. Matsudaira Mochiake, now Lord of Echizen, but to-morrow a private nobleman, advanced down the wide corridor of the main hall. He was a stern-looking man. He was dressed in purple satin hakama, inner robe of white satin, and outer coat of silk crape of dark slate color, embroidered on sleeves, back, and breast with the Tokugawa crest. In his girdle was thrust his short sword with a hilt of carved and frosted gold. His feet, cased in white cloth tabi, moved noiselessly over the matting. As he passed every head was bowed, every sword laid prone to the right, and the prince with deep but unexpressed emotion advanced amidst the ranks of his followers to the center of the hall. There in a brief and noble address, read by his chief minister, the history of the clan and their relations as lord and vassals, the revolution of 1868, and

the cause thereof, the restoration of the imperial house to power, and the Mikado's reasons for ordering the territorial princes to restore their fiefs, were tersely and eloquently recounted. He urged his vassals all to transfer their allegiance to the Mikado and the imperial house. Then, wishing them all success and prosperity in their new relations, their persons, families, and estates, in chaste and fitting language he bade his followers a solemn farewell. On behalf of his vassals, one of them read an address expressing their feelings, with kindly references to the prince as their former lord, declaring henceforth their allegiance to the imperial house. This terminated the ceremony. The next day the whole city was astir and the streets were crowded with people from city and country, coming in their best clothes to see their prince for the last time. It was a farewell gathering of all his people, hundreds of old men, women, and children weeping over the departure of their lord. A regiment of one thousand men escorted him to Takefu, twelve miles away. A few retainers, his body servants, and physician accompanied him to Tokyo." A scene like this probably occurred at every provincial seat throughout Japan. To the people it was the breaking up of their world.

The dying scenes of an old order of things are always sad to look upon. This dying day of Japanese feudalism would in any case be of deep interest to the student of history; but here it is still more so, because it was not only the end of feudalism for Japan, but for the world. There is now no country where the feudal system prevails to any extent worthy of mention. Here, then, perished a social order and a system of government never to reappear in the history of the world's civilization.

However, it is not to be supposed that these rapid

currents of reform and progress were not met by strong counter currents. There was still a strong anti-foreign and anti-Christian party, who believed that every step away from the old order and customs, and any adoption of foreign ways, meant ruin to Japan. The radical changes made by the government aroused deep dissatisfaction in many quarters. A rise in prices angered the common people, who said: "It is because they have let the foreigners in." The Buddhist priests, galled because of the government's harsh treatment of them, were only too glad of an excuse to stir up their Buddhist followers over the removal of the edict boards against Christianity.

Against Prince Iwakura, in particular, there was bad feeling. "This man, who comes back from the foreign countries filled with their notions, is an enemy to our Japan; let him be killed as a pest." And sure enough, one January evening in 1873, as he was returning from an interview with the Emperor, just outside the castle moat, near the palace gates, he was attacked. His carriage was pierced and slit with spears and swords. Iwakura, wounded in two places, jumped out on the other side, next to the moat, fell, and rolled down the bank into the water. Fortunately it was pitch-dark, and the murderers were afraid to stay to search for him. He recovered. Soon afterwards nine ronin were arrested and beheaded for their attempted murder of the Prime Minister.

But the discontent was especially rife among many of the Samurai, who, because their pensions had been decreased, and afterwards paid off in a lump sum and most of it spent, were now, as they imagined, left to starve. "Our swords," they said, "restored the Emperor to the throne, but now his advisers neglect us."

Trained only for war, too many of them were like the proud eagle, that starves rather than become a seed eater. Without occupation or support, they formed roving bands ready to follow a leader in an uprising, especially in the South and Southwest. Unfortunately two great men who ten years before had fought for the Emperor were now embittered: Shimadzu, of Satsuma, and Gen. Saigo. Shimadzu was the prince whose guards had cut down Richardson near Yokohama, and Saigo had been a commanding general in the late war with the Shogun.

When the tall form and brave heart of Saigo went over to the side of the discontented Samurai, then the government became alarmed. He was holding a high position in the new government, but got angry because by the counsel of Iwakura and Okuba the Emperor would not declare war against Korea. Quitting the government, he returned to Satsuma and began drilling his men, but otherwise took no part in local insurrections. But in 1876 the government struck the Samurai right in their faces by issuing a decree forbidding them to wear their swords, an ancient honor dearer than life itself. Henceforth only those connected with army or navy, or holding some office, could wear swords. The swords of those discontented Samurai were a constant menace to foreigners, and would be the occasion of foreign war. But the taking away of their swords was more than they could stand; it was to deprive them of the last mark of their rank and glory. And so Saigo himself resolved to rise up against the government. War broke out in 1877. But notwithstanding a valiant struggle he was defeated, and died on the battlefield either by his own hand or, by his order, at the hand of a faithful follower. His head was cut off, to prevent recognition and insult if he should be captured. But

when the bloody head was brought to the imperial general after the battle, he wept and ordered it to be treated with honor. Strangely, Saigo died fighting against the very throne he had helped to restore.

This, called the "Saigo" or "Satsuma" rebellion, cost Japan much blood and millions of money. After this rebellion there was no more fighting. This was the last open and violent struggle of the old Japan against the new. Nevertheless, after this there still burned the spirit of revenge; and the excellent and progressive government leader, Okubo, was the victim who had next to be sacrificed upon the altar of enlightenment and liberty in his country's behalf. Okubo was murdered in the public highway, in broad daylight, May, 1878.

More than all his colleagues, Okubo was inclined to foreign ideas, and more determined to raise his country to the level of foreign countries. Resolute, modest, his will was iron and his action rapid. He was the author of many reforms. Warned of his danger, he said to his friends that he believed Heaven would protect him if his work was not yet done; otherwise, his life would not be spared. His words were prophetic. His murderers were, it is said, six Samurai who had escaped from the Satsuma rebellion. The funeral, attended by princes, noblemen, and foreign ambassadors, was the most imposing ever seen in Tokyo. Griffis says: "Okubo's tall, arrowy form, heavy side whiskers, large expressive eyes, and eager, expectant bearing gave him the look of a European rather than a Japanese."

To the earlier part of this period belongs the reform of the central government. It seems to be a combination of their ancient system of government modeled after the Chinese court, and of the modern French ministries, as follows:

1. The Emperor, supreme in authority of every kind.
2. Daijo Kwan, great Council of State:
 - (1) Emperor;
 - (2) Daijo Daijin, Minister-President;
 - (3) Sa Daijin, Minister of the Left;
 - (4) U Daijin, Minister of the Right.
3. Ministers of the ten departments:
 - (1) Ministry of Foreign Affairs;
 - (2) Ministry of the Interior;
 - (3) Ministry of Finance;
 - (4) Ministry of War;
 - (5) Ministry of Marine;
 - (6) Ministry of Education;
 - (7) Ministry of Religion (now abolished);
 - (8) Ministry of Public Works;
 - (9) Ministry of Justice;
 - (10) Ministry of Imperial Household.

The administration of the thirty-five Kens, into which the whole country was divided (1876), was intrusted to governors appointed by the Emperor.

Two or three international events require a word here.

The Formosa imbroglio was brought about by an attack made by the semisavage people of the island upon some shipwrecked Japanese sailors. To teach them a lesson, Japan sent to Formosa an expedition that made short work of them. This led to complications with China, which claimed sovereignty over that island, and war was about to break out, but was averted by her paying an indemnity to Japan for the expense of the expedition. Okubo was the man for the crisis.

That the Japanese world was moving was shown in the scene enacted by the Japanese Ambassador standing upright before the ruler of the Dragon Throne (China), dressed in tight black coat and pants, white neckwear,

and polished boots, making a treaty and bearing congratulations from the young Emperor of the Sunrise Empire. China had affected contempt for Japan because she was imitating the ways of the "foreign devils" of America and Europe.

The Korean affair was also peacefully settled. The Koreans had fired upon a Japanese vessel seeking provisions and coal, and this aroused the war spirit of the nation. The Koreans had been treating the Japanese vessel in distress as the Japanese used to treat the American ships. An expedition after the pattern of Commodore Perry's was dispatched (1876) to Korea to bring about better relations. Negotiations resulted in treaties of amity and commerce, and thus the last of the hermit kingdoms was opened to the world. The United States and France had both made earnest efforts to conclude such a treaty with Korea, but had failed; this victory in diplomacy was left for the Japanese to win.

Still another event of some international significance was Japan's exhibit at our Centennial Exposition at Philadelphia, in 1876. This was the first time in her history that she ever attempted to offer her productions in a public way to the gaze and scrutiny of the civilized world. Japan was among the first to accept the invitation to commemorate the centennial of American independence; and her exhibition, especially of her art products, was surprisingly well got up, and produced in art circles a distinct sensation. Such art culture had not been credited to the Japanese. Nor was the sensation less marked two years afterwards, when Japan's art exhibits were uncovered at the World's Exposition in Paris.

Omitting many things, we can touch upon only a few more reforms undertaken by the new government.

First, the *army and navy had to be reorganized*. It was a great innovation when soldiers were recruited from all parts of the country and from the lowest classes. Hitherto only the Samurai class had the honor of bearing arms; now all persons from twenty years upward were upon the same basis respecting conscription into the army. Of course the old helmets and armor, spears, bows and arrows were cast aside, and the soldiers were clothed, armed, and drilled in the foreign fashion. And all the numerous castles that dotted the land, except fifty-five that were turned over to the war department, were dismantled. That must have been a strange sight to the people, and a sad one to the Samurai, the dismantling of the seats of honor and might of their old chiefs. Meanwhile the naval department was also reorganized. The first war ships of modern build were bought from the Dutch. Among the first war vessels of the Restoration was the Stonewall, presented by the United States government at the close of the war between the States. The first officers and commanders of the Japanese navy were trained in England, France, and the United States.

The *modern Western system of education* was adopted in 1873 by the issuing of a code of laws creating and regulating a system of schools. As we shall see from the study of the educational side of missions, the missionaries were the first teachers of the Japanese. When Commodore Perry came to Japan the Dutch was the only foreign tongue which a very few Japanese could use, and that very badly. Among Perry's cargo of presents for the Emperor of Japan was Webster's Dictionary. Perry was a man of prophecy; the present heir apparent to the imperial throne reads and speaks English.

Immediately after the treaties went into operation and ports were opened for foreign trade, residence, and ships, the need for a knowledge of English was keenly felt. Not the Dutch but the English control the trade of the high seas and ports of Asia. Anybody therefore among the Japanese who could spell a few English words was in great demand. In those early days of the open ports the demand for English was so pressing that clerks from stores and sailors from their vessels betook themselves to teaching English. Many of them knew little more than the "three R's." Alas! many of them were more familiar with vulgar, swearing words than their English grammar. Their frequent oaths, even in the schoolroom, puzzled their pupils, who could not find such words in their spellers and small English dictionaries. By and by, however, the Japanese discovered that these sailors and carpenter teachers were impostors of English learning by contrasting them with the learned missionaries. So the career of the sailor masters in Japan came to an (un)timely end, being supplanted by the missionaries.

The Hon. William H. Seward, Lincoln's Secretary of State, who afterwards visited Japan, wrote substantially: "If the United States's influence in Japan is to be successful, it must be based upon distinctions, not merely of war and strength between nations. Instead of navies and armies, let teachers be sent to instruct them and establish schools where philosophy and morals and religious faith may be taught with just regard to their influence upon the social and domestic life." These words of America's great statesman have been fulfilled in a good degree.

It was in 1872 that Hon. Mr. Mori, then Charge D'Affairs at Washington, sent circular letters to many

of the colleges and university presidents in America asking their opinion of the effect of education upon the well-being of nations and requesting suggestions touching an educational system for Japan.

Japanese leaders like Mori, Fukuzawa, and others admired Western ideas, and especially those of the United States, and hence took the educational system of America as a model for theirs. A comprehensive system of government schools was the result. They went beyond even ourselves, in that an educational department was created in the government, and the head of it was made a cabinet minister; and the attendance of children from six years was compulsory; the whole expense being provided for by appropriations made for education out of the annual government budget.

Beginning at the bottom, there is: (1) the primary schools; (2) the middle schools; (3) the seven higher schools or colleges; and (4) the one Imperial University, the head of the whole system. Besides the university there are normal schools both male and female, and agricultural, commercial, and industrial schools; more recently a school of fine arts. For the children of the nobles, there was founded in Tokyo a nobles' school for boys and a peeresses' school for girls. It is to be observed that from the very first provision was made for female as well as male common schools. The Empress is the worthy patroness of the peeresses' school in Tokyo, and takes the deepest interest in its work. As a mere secular system of education it is admirable, and is as well jointed together as anything we can show in any of our States. The equipment and appliances in the middle schools and colleges compare well with corresponding institutions in this country.

English and other languages are regularly taught

from the middle schools upward. At first the missionaries were earnestly sought after to take charge of these schools. For example, Dr. Verbeck was the first President of the university in Tokyo, from 1869 to 1874. The missionaries not being able to devote sufficient time to this outside work, afterwards not less than four hundred other foreigners were engaged at high salaries to teach in these new institutions. Later still, scores of the brightest young men, who had been sent by the government to the United States and other Western countries to be educated, came back and were assigned high positions in the educational department and in the schools.

The eagerness of the Japanese youth for English and other branches of foreign learning was a marvel. They drank it in like thirsty men drink fresh water. At first it was Webster's blue-back spelling book, Wilson's readers, Mitchel's geography, Goodrich's historical series including United States history, and Quackenbos's natural history. Wayland's "Moral Science" and "Political Economy" made a new epoch when they were introduced. It looked indeed as if the Japanese leaders were intent upon making education the handmaid to religion. We shall see. Private schools also sprang up here and there, notably that of Mr. Fukuzawa, in Tokyo, where some of the brightest young men were educated, men who became prominent in public life.

New Postal System.—Before this, letters were carried according to the primitive system of runners. It cost twenty-five cents to send a letter one hundred and fifty miles. This cumbrous and slow way did not suit the foreign settlers in the treaty ports, and hence the English, French, and American governments established a system of post offices of their own in the open ports.

But in 1871 the Japanese government adopted the foreign plan. The post office system is modeled after that of the United States, and is superior to it. There is free delivery at every man's door through the country, extending even to the towns and villages in the remote interior districts. There is nothing equal to this in the United States. A few years after the foreign system was introduced, it worked so well that Japan was (in 1877) formally admitted into the International Postal Union.

New Police System.—As early as 1872 the police force was organized in foreign fashion. The policemen were taken from the Samurai class, who, being used to the exercise of authority over the people, fell into their new posts and duties of quietly patrolling the streets and keeping order as if they had been at it for generations. At first they felt a bit awkward in their new uniforms, caps, coats, pants, and boots, all in foreign style, but as soon as they touched the hilts of their swords, which they still wore at their sides, they felt themselves to be the same old Samurai as of yore. A Samurai is always at himself as long as he can feel his sword. In every town and village these Samurai police may be seen, and the people generally stand in awe of them. The writer has frequently seen one of the common people humbling himself before the policemen in a manner quite uncommon in our country. Nor would it be easy for a foreigner or a Japanese, when once his name and residence are known, to escape the eye of the police anywhere in the country, for the whole force is subject to one central office in Tokyo. Unlike ours, it is imperial or national.

Hitherto the foreigners' movements were particularly watched by the policemen. In the first place, your pass-

port from the government must be in your pocket when you start, otherwise the policeman at the railway station or the ship's wharf will turn you back. And when you land at your destination the first thing to do is to show your passport, and when you get to the inn or stopping place your name, age, nationality, and place of residence must all be reported to the nearest police office. Some foreigners, including the missionaries, found all this red tape to be annoying sometimes, especially when the police officer was disposed to put on official airs, but it was right, for it was according to the treaties. As a rule the writer has found the police to be reasonably civil and considerate.

New Banking and Coinage System.—Abraham's money was silver, weighed out upon the balances; Japan's in the old feudal times was gold and silver bars, and coins of gold and copper pieces. The wealthy Daimyo could issue paper money current in his province. But the New Japan has *national* money and banks. In 1872 bank regulations were issued by the government authorizing the opening of national banks like ours in America. As many as one hundred and fifty soon sprang up, and afterwards many more. The Bank of Japan in Tokyo was intended to be to Japan what the Bank of London is to England. It has a paid-up capital of ten million yen, and is the central bank of the whole system, and handles the loans and bonds of the government. All are under the superintendence of the Treasury Department. The system of coinage is like ours, the decimal, consisting of dollars, dimes, and coppers. Japan is now a part of the great monetary system of the world, and checks of exchange may be bought there upon any of the great banks of Europe or America. And now that she has been made a

member of the International Post Office Money Order Convention, money orders payable in any of the cities in the civilized world may be bought in Japan. The national mint, located in the city of Osaka, was of course, like all other new enterprises, started under the superintendence of foreigners, though now all the mint officials are Japanese. It is a large establishment, and clean silver dollars are turned out by the barrel daily. Japan is a silver country, though gold is also turned out in small quantities. Arrangements have been made for adopting a gold standard.

First Railroad.—The first railway opened in 1872 was only eighteen miles long, and extended from Yokohama to Tokyo. It was built by English engineers, and became the pattern of all the roads of the empire. In the English system engines are low, coaches are small and entered from the side. The coaches are in apartments, and are of the first, second, and third class. While in elegance, convenience, and speed Japanese railways cannot compare with the American "palaces on iron wheels," English thoroughness and strength may be quickly seen in the construction of the imperial trunk line running now from Tokyo to Kobé. As yet there are no Pullman sleeping coaches. That was a high day for Japan when on a clear October morning the Emperor made a procession to the stone-built depot in Tokyo, attended by princes of the blood, court nobles, members of the foreign diplomatic corps, and many other distinguished men, besides twenty thousand in promiscuous multitude. His majesty and his suite stepped into the train, and in the presence of that sea of expectant faces formally declared the road open. As the train moved off the national hymn, said to be over two thousand years old, was played. When the train, passing flower-decked

stations along the way, reached Yokohama the thundering salutes from foreign war ships made congratulations to the new Japan. Mr. Griffis, who was an eyewitness that day, says, however, that all the pageant and pomp paled before that other scene, when four merchants in plain garb, approaching the Emperor, read to him a congratulatory address, and he replied. To us, with our democratic spirit, this would have small significance; but in Japan it was little less than a social and political miracle, the lowest of the social class speaking face to face with the Son of Heaven, their divinely descended sovereign! It was proof of the birth of a new Japan; that the merchant class is to be lifted up from its despised place, giving commerce new meaning and power in the future destiny of the nation; that steam power will supplant the old method of going on foot or in the sedan chair and the hauling of goods by two-wheeled carts pulled by men or cows.

First Telegraph Lines.—Even before the opening of the first railway telegraphing was introduced into the country, the first telegraph line being from Yokohama to Tokyo. Afterwards telegraph lines were extended from Tokyo as the heart of the system to all the principal towns north and south. Commodore Perry's men operated on shore both the railway and telegraph on a small scale, and the people stood and marveled. To-day they are familiar with the sight of the railway train, telegraph wires and poles. Unlike the Chinese, they were not the alarmed victims of *fung-shui*, and did not rise up like them in excited mobs and tear up the railway track or tear down the telegraph poles. Japan has been admitted into the International Telegraph Convention, has cables laid under the sea between Nagasaki, China, Korea, and the Russian port

Vladivostock. Messages may be sent all around the world, reaching New York or New Orleans several hours before they were started from Japan!

Other Internal Improvements. — Besides the foregoing there were public works, machine shops, naval yards, customhouses, lighthouses, and bnoys. As the coastwise commerce increased, it became necessary to have modern-built lighthouses, the beacon lights for ships, and the sailor's delight in the darkness. Harbors were improved; customhouses were established; steamship companies were also organized, not only for the coastwise trade, but for trade with Siberian Russia, Korea, China, and afterwards India. In this same period several cotton and silk spinning factories and paper mills were started. Of course it is to be understood that all these new and unknown enterprises could not be started by the Japanese without instruction and superintendence from foreigners, and that the most of the earlier ones were aided by government moneys. Notably so was the case of the first steamship and mining companies. When we say Japan made such and such reforms or established certain modern enterprises, we mean that the government did it, not the people. The day of individual enterprise apart from the leadership and financial aid of the government was not yet; but this brings us to the

First Steps toward Constitutional Liberty of the People. — To the Americans, so long in the birthright of personal rights and individual liberty, it may not be so interesting a theme. We have seen that the first attempt at a national assembly failed utterly. As a sort of second attempt in the direction of a representative government, the wise statesmen of the government invited the governors of all the Kens to come to Tokyo

to discuss, in the presence of the Minister of the Interior, questions of roads, bridges, rivers, public works, buildings, taxes, relief of the destitute. Likewise the question of local government, of towns, villages, and the problem of prefectural assemblies were submitted to these governors. In 1879, the beginning of local self-government, a right so precious to every branch of the Anglo-Saxon race, was taken when regulations were issued for the holding of the city and prefectural assemblies. An assembly building was put up in the capital of every Ken, and though the governor was and still is appointed by the sovereign, the people of each Ken or Ken city chose their representatives to the Ken assembly, which has considerable range of discussion and decision in local affairs. These Ken assemblies may be compared in size to the legislatures of small States like New Jersey, Delaware, and Rhode Island.

Early in this period the advocates of the rights and liberties of the people, becoming bolder, began to agitate for a true representative assembly, a congress or parliament, elected by the people. Political meetings were held to promote the movement toward popular rights. It is well to inquire just here, where did this sentiment of the people's rights come from? Who were the advocates of this strange doctrine, on Asiatic soil, of representative government? Have not all the Oriental governments from time immemorial been of the nature of absolute despotisms? This movement for popular rights was stirred into power by the young men of the nation who had come in touch with foreign ideas. Even before the revolution of 1868 the Shogun, as well as some of the Southern Daimyos, had sent a few picked young men of rank to study in Holland.

And this explains how the advisers of the youthful Emperor when he ascended the throne caused him to swear that he would grant a deliberative assembly. Those advisers had been touched by the spirit of modern political freedom. Under the restoration still larger numbers of bright young men of high family were chosen by the government and sent to England and the United States to get their education, all their expenses being paid out of the imperial treasury. What could be the natural result? When these young men had spent several years in the free air of America or Great Britain and seen with their eyes the progress, power, and enlightenment of those countries, and had returned to their native Japan, they were naturally not content with the political conditions. They longed for more liberty for *their own nation*. Then, too, the newspaper press took up this cry for popular rights and began to discuss it. The printing press, the newspaper, and the monthly magazine were a new factor, a factor of wondrous power in the national thought and feeling of the nation. Here was a power for good or evil in molding the public mind which no Asiatic government had ever had to deal with. The *Shimbon Zasshi*, started in 1871* by Kido, the distinguished Samurai of Choshū and Councilor of State, began to advocate through its columns the cause of constitutional government. But the cabinet nipped all this in the bud by issuing severe rules called the "Press and Political Meetings Regulations." A newspaper might be suspended and the editor imprisoned if he were not cautious in his writings, and a po-

*The real founder of Japanese journalism was Mr. John Black, an Englishman. See "Things Japanese," page 258, by Prof. Chamberlain.

litical meeting must not be held without notifying the police of the place, time, and nature of the subject. And although Okuma, another leader and State Councilor, advocated the plans of a national assembly, the ministers and leaders of the government decided rightly that the nation was not yet ripe for so great a change as popular self-government. But to satisfy the demand which was evidently deepening and strengthening in the under swell of the nation's heart an imperial rescript was issued to the nation declaring that in 1890 a constitution would be granted and a parliament created. To prepare for this great and radical change in their government, a commission was appointed and sent abroad to study the codes of laws and the constitutions of foreign countries. Count Ito, who had been Prime Minister, was dispatched (1882) abroad to make a personal study of the institutions in those countries, and upon returning was made the head of the bureau of eminent lawyers, both foreign and Japanese, to prepare the constitution and the new codes under it. This was the work of years. Meanwhile further improvements and reforms in the administration of the government were introduced. For example, the cabinet with a privy council, much like that of England, was organized, an army of useless officials was cut down, salaries were reduced, and civil service rules for the appointment of men to office in the several departments in Tokyo were put into operation. The local government of the cities and Kens was also much improved. All these things were the preparation for that great epochal day, February 11, 1889, when the Emperor, in the presence of the most distinguished and numerous assembly ever gathered before him, proclaimed and granted a constitution.

II. FOUNDATION LAYING OF THE CHRISTIAN CHURCH (1873-89).

HAVING seen the conflicts, changes, and progressive movements in the new Japanese state, let us now turn our eye upon the missionary field. Hand in hand with important political events set forth on previous pages, there were corresponding movements in Christian missions; and other events, which, though partly political, had direct influence upon the missionary work.

The years 1873-74 are notable in missionary no less than in political annals. There was (1) the partial adoption of the Gregorian calendar. The old bunglesome Chinese way of counting thirteen moons to the year was set aside, and the modern method of twelve months, with the new year beginning always with January 1, was adopted. Sunday was adopted by the government as a weekly holiday in all government offices and schools. The missionaries still engaged in the government schools refused positively to teach on Sunday, and foreign officials employed in the government service likewise refused to work on that day; hence the Japanese authorities made Sunday a weekly holiday for all who wished it. The first step was thus taken for the beginning of our Christian Sunday. The trading people and farmers paid no attention, but went on with their ordinary business, and those not Christian do so still. And (2) the *taking down of the public edict boards against the Christians*. This was done by the government partly for political reasons, and a sort of halfway apology was made to the *Christian* haters for it; but, all the same, it gave the cause of missions much advantage. It put Christian preaching upon a different basis. No longer could any fanatic say that the "Jesus doctrine" was forbidden by the government, no longer say that being a Christian was a crime punishable by death.

Again, in this time the missionary force was doubled. Three new missionary societies entered the field for the first time—namely, the Methodist Episcopal (United States), the United Presbyterian (Scotch), the Society for the Propagation of the Gospel (English), later the Cumberland Presbyterian (United States), and English Baptists. By the year 1882 there was a force of one hundred and forty-nine male and female missionaries, exclusive of wives, representing eighteen societies, American and English. Not only so, but they were thenceforth more successful, and better able to extend their operations. Hitherto little or no preaching had been attempted outside of the “treaty concessions.” But the missionaries felt that their work was for the millions of Japanese, and were anxious to escape the narrow limits of the foreign concessions, where so few Japanese lived. They longed to go forth to preach to the teeming cities beyond. To their joy they had won sufficiently the confidence of the rulers to get passports of travel into the interior, and so there sprang up a number of publicly advertised preaching places in Tokyo, Yokohama, Osaka, and other cities; at first in the houses or inns of a few willing natives. Afterwards these preaching meetings, not without some fear, were opened in the interior cities, and became the centers of a few probationers. These inquirers, besides hearing the preaching, were organized into classes for special instruction and prayer, the New Testament, catechism, creed, and commandments being the subject-matter of instruction. In process of time, after due examination as to their faith and experience in the things of Christ, these were baptized. Later still, these little bands, notwithstanding opposition of neighbors, and sometimes bitter persecution, grew till they were able by the aid

of missionaries to rent or build small chapels. Then small local churches were organized, and meanwhile the congregations increased. Some were drawn out to hear by curiosity, some to mock, and others by soul hunger, they hardly knew for what, till their ears caught for the first time the strange news of one God and Father in heaven who pities and saves all who seek him. These preaching places and small congregations were regularly visited by the missionaries in circuit, and instruction given them. So that gradually there was developed a number of stations besides the central ones where reside the missionaries. We have seen that the first church in Yokohama had only twelve members. The second one was organized in Tokyo with eleven. It was thought by some to be a mistake, the organizing of such feeble bands into churches, but in five years the Yokohama church increased to one hundred and twenty-six, and the Tokyo church to one hundred and twenty members. In one decade from the birth of the first little church there were thirty-seven stations and ninety-three churches. It is said that the first extended and systematic preaching tour in the interior cities was made by the Rev. Irvine H. Correll, of the Methodist Episcopal Church. When he started forth from Yokohama some advised against it as an undertaking too perilous to life, and that he could accomplish but little even if he came back alive. Contrary to their fears, after many days of travel and preaching, he returned unhurt. But it must not be imagined that the hatred is all gone, for it continued for a good while still. Many were the cases of persecution relentlessly visited upon the head of a newly baptized Christian. Mothers have been known to threaten suicide when they learned that their sons were about to receive Christian baptism. Even many years after the

period under consideration, a daughter who had been going to a mission school had received into her heart the truth of Jesus, had in fact become an earnest student of the New Testament, and when she asked her father's permission to be baptized he got angry, shut her up in her room for many days, and seized her New Testament. But determined as he was to crush out her Christian faith, she was more determined still, and said: "You may take away the leaves of my Bible, but you cannot take the truth out of my heart." She was so patient and so firm that the father finally relented and suffered her to receive Christian baptism.

That there was still opposition in high circles is shown by a bitter, anti-Christian pamphlet issued about this time, and indorsed by an introduction to it which was written by the famous and influential Prince Shimadzu, of Satsuma. The charge was made that the teachings of Jesus destroy both loyalty to the state and obedience to parents, that the Christian religion is an enemy alike to the country and family. "Therefore the spread of this 'evil sect' must be stayed by putting the Christians to death!" And yet the Jesus doctrine continued to spread.

As to the need of Christian schools the missionaries in Japan almost without exception held the broader view of Christian missions. They were convinced that the one supreme ideal, as well as the one unchanging basis of culture, is Christian. The story of the small classes started and carried on in one mission is the same story for all of them. For example, take the Dutch Reformed, English Episcopal, and afterwards the Methodist Episcopal at Nagasaki, and we see that at first there were a few Japanese who wished to learn English and other branches; and a little later some of these were in the

Bible class. Then the Christian ladies connected with the missions attempted the same kind of instruction for a few Japanese girls. Out of these small beginnings the foundations were laid for day and boarding schools, male and female, and for Biblical seminaries for the training of native young men for the ministry. The Methodist Episcopal Mission was perhaps the most pronounced as to its educational policy. It was their declared aim to plant a day school by the side of each chapel.

The medical work in connection with Dr. Hepburn's dispensary in Yokohama has been mentioned. This was the very first mission work in all that region. Drs. Berry and Taylor (Congregational) and Lanius (American Episcopal) and Faulds (Presbyterian) were conspicuously active in medical work. The healing of the bodies of the diseased and suffering is in direct line with the humane work of our Lord when he dwelt among men, and when done for the poor without money and without price is proof of the benevolence that lies at the heart of Christianity, which appeals with power to the tender feelings of pagan communities; is something that cannot be spoken against, even by enemies. Dr. Berry started a medical class for Japanese in Kobé, and hospitals opened by Drs. Taylor and Lanius, where the poor were received as well as the rich, made a deep impression on the people. These Christian doctors were not only kind, passing what they had ever known, but they were far more skillful than their native doctors, and gave relief and permanent cures in many cases where the Japanese doctors had failed utterly. Dr. Berry won so much confidence that the Governor at Kobé granted him permission to teach anatomy by dissection. He also gained great influence by his advice given the authorities concerning the pre-

vention of epidemic and other diseases by making reforms in sanitation. Very soon a change was noticeable in the health of the prisoners even. Another of the earlier medical hospitals was that of Dr. Faulds, in the foreign concession of Tokyo. The banner that floated above it had the red sun of the Japanese national flag, but within it was the white cross. Thousands of the afflicted in the great capital flocked to his hospital yearly. Here, too, was organized a medical class for the Japanese, and lectures were given on scientific subjects. Dr. Faulds was recognized by the government, and in time of a dreadful epidemic was clothed with official authority. His hospital was very popular and had a great run of usefulness, until the Japanese government, copying the example, built a hospital of its own.

Still another form of missionary work was the literary. As in pagan Greece, Rome, and England, there were absolutely no Christian books; so in Japan and China it is the work of missions to translate the Bible into the native tongue and publish Christian books and tracts and circulate them. The first book ever published by a missionary in Japan was Dr. Hepburn's English-Japanese Dictionary, in 1867; and in the same year he issued the first Christian tract. In the year 1872 a convention of missionaries met in Yokohama to take steps for the translation of the entire New Testament. A translation committee was organized on that day, but the difficulties were many. Even after the manuscript may have been finished there were at that time no movable type in Japan, the old Chinese system of block type being still in use. The committee finally completed the New Testament in 1880. The Old Testament was completed and printed in 1888.

Besides the Bible, Christian catechisms, prayer books, creeds, and other Christian literature had to be created. The Japanese are a reading people. The first Christian newspaper published in Japan was started in 1876, and was named *Weekly Missionary*, afterwards changed to *Fukuin Shimpō* (Gospel News). In no country is there so great an opportunity for the printing press as in Japan.

The great Osaka Conference was held about the middle of this period. This Conference of a week, representing all the missions, was in many senses a great missionary convocation. This was the first time that all the workers had met in solemn and yet joyous assembly, and it was the first opportunity the younger men ever had of sitting in Conference with the old pioneers. When Dr. Hepburn, the senior chairman, took the chair, he spoke with a heart deeply moved of the attitude of the country toward foreigners and Christianity, as contrasted with what it was when he arrived twenty years before. When entering Yedo Bay then, he did not even know whether missionaries would be allowed to land. The hatred was then so fierce, the laws against the Christians so relentless, he scarcely hoped for a single convert for many years to come, but had prayed with his wife for a home and field in Japan. His prayers had been answered, and far more than his hopes had been realized, and now he was privileged to preside over so great an assembly of Christian laborers. Many and important were the discussions of that Conference, but more important still was the new spirit that came upon all, the spirit of union, of hope and enthusiasm for the redemption of Japan from paganism.

Here were Americans, Englishmen, and Scotchmen; Episcopalians, Baptists, and so on, all agreeing in love

to sink out of sight their smaller differences and to magnify the essentials of their common gospel. This spectacle of brotherly love between different nationalities and branches of Protestant Christianity, deeply impressed the native Christians. They understood that the Protestant missionaries were one at heart and truly zealous for the salvation of their nation.

Hitherto, even the few native preachers had shared with all the Japanese some of the same inherited prejudice against the missionaries because they were foreigners, and had underestimated their ability because they could not speak the Japanese language as fluently as themselves. That Osaka Conference gave a powerful impulse to all missionary operations, and marked a new era of success in the history of missions. The immediate result of the Conference was an increase in the number and spiritual depth of prayer meetings in native churches. The prayer meetings begun during the Conference were continued almost daily for weeks, not only at Osaka, the seat of the Conference, but at Kioto, Tokyo, and in many places where native churches had been planted. The burden of all the prayers both among missionaries and native Christians was for the outpouring of the Holy Spirit. The results were first the quickening of the native churches, next the gathering in of multitudes of new converts; then the increased popularity of the mission schools, and the wide spread of Christian books, tracts, newspapers, and magazines, and especially of the New Testament in whole or in parts. Making some allowances for excess of emotional excitement, there is no question as to the genuineness of the revival fires that burned upon many altars. Along with the rising tide of Christianity in the land, there was a manifest change of popular senti-



JAPANESE KINDERGARTEN.

ment respecting foreign ideas and things in general. This was seen in the mission schools being crowded with eager pupils both male and female.

The small cuttings set in the ground some years previous in the treaty ports now sprang into great and widely branching trees and many birds lodged in the branches thereof. For illustration, at Nagasaki, the Dutch Reformed and Methodist Episcopal missions each had flourishing day and boarding schools, and the former a Biblical seminary; at Osaka, the Presbyterians and English Episcopal schools were crowded to overflowing, and the latter started their Divinity School; at Kobé the Congregationalists had their girls' school, probably the best-equipped female mission school in the empire; at Yokohama the Presbyterians rejoiced in Ferris's Seminary for girls, which was then, and still is, so widely and well known; in Tokyo the Meiji Gakuin, with academic and theological departments, and the Graham Seminary for girls, all Presbyterian; the Methodist Episcopal college and theological seminary, as well as their splendid girls' school, were all flourishing to a remarkable degree; the Protestant Episcopalians were equally encouraged with their St. Paul's Boys' School and Divinity School; in Kioto, the old capital, besides their girls' school and hospital and school of nurses, the Congregationalists founded their famous Doshisha College. In several important interior cities, also, mission schools were founded before the end of this period, and all flourished. The substantial character of this period, notwithstanding the loose material always floated in during a time of high tide, is seen in the marked growth of self-support in the native church, as well as in the rapid development of a native ministry. Earlier, perhaps, than in any other

mission field was the rise of influential Japanese pastors and teachers. This was a distinct advantage, but it was not without some danger to the healthy culture of the native churches.

Other outward circumstances helped this extension of Christianity. First, was the disestablishment of the native religions by the government. The year after the Osaka Conference, the state priesthood of Shinto and Buddhist priests was abolished. The priests were no longer appointed officials of the government with rank and authority. It is remarkable how all corrupt priest-hoods of corrupt religions follow even the bodies of the dead with oppressive enactments. By law the family names had to be registered in the temple books; otherwise the priests could deny burial. But now this is likewise abolished, and cemeteries were provided accessible to Christians equally with others. Not that the Christians were yet able to secure equal rights with others, but the fact that Christians had some rights was now recognized by the government, and the Shinto and Buddhist priests were deposed from official rank and authority. Secondly, as the return of Iwakura in 1873 from his visit to foreign capitals was the occasion of beneficial changes, so the visit of Count Ito to the countries of Europe to study their constitutions and laws and his return to Japan had a marked influence upon affairs. Being an Imperial Privy Councillor, he changed the thought of the leading men of the country. Charged with the distinguished and difficult duty of framing a constitution for Japan, it could not escape his notice that in a constitutional government religious liberty was necessary. He had long been a zealous champion of the Western civilization. It is stated on what appears to be reliable authority that in conversation with

GRADUATING CLASS (CHRISTIANS).



Emperor William and Prince Bismarck they reminded him that "Christianity was not a mere human invention for the maintenance of influence and power, but was a reality in the hearts of men." Count Ito was too able a statesman not to have made his impressions known and felt in government circles respecting religious liberty for Japan. Thirdly, a marked change at any rate was noticeable in educated and government circles. Many in prominent circles either openly professed their acceptance of Christianity or expressed admiration for its moral and enlightening teachings without losing their standing. A notable example of this favorable turn was Mr. Fukuzawa, the editor of a leading metropolitan daily (*The Times*) and the principal of the most famous private school in the empire. He came out in a series of editorials and advocated the national acceptance of Christianity, not admitting, however, that he personally needed it; but for its gentle, civilizing influence and for the standing it would give Japan, he favored its acceptance. Fourthly, it must be confessed that Christianity was favored by many for prudential and political reasons. It was felt that such a pro-Christian position would strengthen the chances for treaty revision, a thing so eagerly desired, and place Japan upon an equal standing with the great Western nations. Hence not unfrequently government officials and wealthy merchants would contribute considerable sums in support of Christian schools in their communities. Count Itagaki, for example, gave the site for the building of a Christian chapel near his country house, but he was by no means a believer; but even doing that much was a public recognition of the Christian religion. Fifthly, there was a general and growing desire for English and a knowledge of the Western civilization on the part of

the youth of the country. The foreign language, costumes, and ways were fast coming into favor in educated and official circles of the younger generation; while the ignorant and belated ways of their parents and elders, ignorant of foreign history and sciences, were looked down upon. Even the disuse of Chinese characters in writing and printing the Japanese language was seriously thought of, and a society to promote the use of the Roman characters in writing Japanese was organized and a magazine was published as the organ of this language reform. In fact, Old Japan was about to be swept off her feet *nolens volens*, and out into the swift flood of Western ideas and sentiments. Such a movement, while right in its direction, was dangerous in the extreme to the best interests of the nation.

It was in the midst of this flush period of foreign ideas that three missionary societies from America founded missions in Japan. About the year 1886 the Southern Methodists, Southern Presbyterians, and the Baptists of the Southern Convention sent laborers to this country, and it is a coincidence that, all three being from the same Southern section of the United States, occupied the southern and central portions of Japan.

As for the Southern Methodists, who took Kobé as their headquarters and proposed to occupy the region of the Inland Sea, it was fortunate that their pioneers had seen service in China. Dr. James W. Lambuth had been nearly forty years a faithful laborer there; and his son, Dr. Walter R. Lambuth, had been born there, and, after completing his education in America, had returned as a medical missionary. With apostolic zeal and labors abundant, these men were remarkably successful in winning quick access to the hearts of the

Japanese. With uncommon rapidity circuits were laid out and mission stations occupied, small churches organized, and schools, male and female, founded. It was also fortunate that Bishop A. W. Wilson, D.D., LL.D., was in episcopal charge, and was in person upon the ground in those early days of this young mission.

The other two sister missions, Southern Presbyterian and Baptist, were also not without success in those regions. The former is particularly strong in its two centers, the cities of Kochi and Nagoya; the latter is well planted at several points on the coasts of the Inland Sea, and has a girls' school at Moji and one at Himeji. It seems to be a fact that the representatives of these Southern missions had a quick insight into the peculiarities of Japanese character, and have been able to work with a good degree of harmony. The Japanese are a chivalrous people, and this must be recognized and met in the same spirit.

We would not close this period leaving the impression that Christianity has conquered a peace in Japan. On the contrary, adversaries at the close of this period made a strong rally in the name of the native religions. Every effort was made by the priests and devotees of Shintoism and Buddhism to stir up the prejudice and keep alive the hatred of the *Jesus doctrine* and the cross.

In the island of Shikoku a society named *Yasu Taji* ("Jesus enemies") was organized. The Shintoists joined with the Buddhists in this hostile movement. Take, as example, the threatening letter sent to four Congregational missionaries then residing in Kioto, and signed, "Patriots in the peaceful city, believers in Shinto." The letter ran in part as follows: "To the



REV. WALTER R. LAMBUTH, M.D., D.D.
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BISHOP ALPHEUS W. WILSON, D.D., LL.D.,
A Leader of Missions.

four American barbarians, Davis, Gordon, Learned, and Greene: You come with sweet words in your mouth, but a sword in the heart; bad priests, American barbarians, four robbers. You have come from a far country with the evil religion of Christ and as slaves of the Japanese robber, Neesima. With bad teaching you are gradually deceiving the people; but we know your hearts and shall soon with Japanese swords inflict the punishment of heaven upon you. . . . Hence take your families and go quickly." When we recall how many of the Japanese have been assassinated, and that, according to the code of Old Japan, it was honorable to murder a man for revenge and for patriotism, if it had been openly announced beforehand, we cannot think such a letter merely a piece of bravado. Had not the police been very vigilant, the threat would probably have been carried out. The means employed to check the spread of Christianity were various: scurrilous pamphlets and magazines forbidding their followers to rent houses to the Christians for chapels, persuading a husband to divorce his wife because she had been a Christian, and so on. Others, with better views, attempted reforms in Buddhism itself, and persuaded the priests to stir out of their ignorance and laziness. Even editors of non-Christian papers, while professing no belief in the Christian faith, warned the Buddhist leaders that they could not hold their own against the energetic propaganda of the missionaries if they did not arouse themselves and reform abuses.

From the missionaries many of the Buddhists learned methods of working. They established a college at Kioto, their seat and center. The writer has himself seen upon the shelves of its library English books upon the Bible, and has met young Buddhist priests upon

the cars with New Testaments in their hands. Their aim was to study the *Jesus doctrine* so as to demolish it. Girls' schools, young men's associations, copied after the Young Men's Christian Association, Sunday schools, and preaching meetings were opened in many places. This uncommon activity of the Buddhists shows clearly that they felt that they were losing ground, losing their hold upon the people. And they were losing. The number of pilgrimages and attendants upon festivals as well as regular worshipers at temples and shrines had decreased, and there was likewise a marked falling off in the receipts from contributions. As we shall see later, the strongest and last rally against Christianity came from Shintoism.

As previously stated, the gospel bore fruit in Japan in the rise of influential native pastors and teachers sooner than in any other foreign field. Conspicuous above all his fellows was Joseph Hardy Neesima, son of a Samurai. So glad was his father when a son was born, he exclaimed, "Shimeta" ("I have got it"), and this became his name. He had a yearning for knowledge in early youth, and was led to think about the true God by reading in the beginning of a manual of geography: "In the beginning God created the heaven and the earth."* This he contrasted with many legendary gods of his own country, and it made him dissatisfied. At that time death was the punishment for every Japanese who left the country without permission from the government, but stronger than the fear of death was his longing for the truth and the wonders of the Western countries. Finally, after several failures, he got himself taken aboard a foreign ship loading at Hakodate for Shanghai. Under cover

*It is a pity that theistic or Christian truth is now so little recognized in our modern schoolbooks.



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JOSEPH H. NEESIMA.

of darkness he went in a little huckster's boat to the ship, and, to escape the search of the police, had to hide himself away until she sailed. The kind captain gave him free passage to Boston, in consideration of which he acted as a servant boy, performing menial service, naturally despised by all Samurais. Landing in Boston, the captain brought him to the owner of the ship, Mr. Joseph Hardy, a zealous Christian man and member of the Missionary Board of the Congregational Church. In Mr. Hardy young Neesima found a father (Joseph Hardy was his baptism name received in America), and in his family a Christian home. The young man's heart poured itself forth in the following prayer: "O God, if you have eyes, look upon me; if you have ears, hear me; with all my heart I wish to read the Bible and to become civilized through the Bible." Mr. Hardy, his foster father, kindly educated him, first at Philip's Academy, then at Amherst College, and last at Andover Seminary. At that time no missionary of the Congregational Church had been sent to Japan, and he resolved to be a missionary to his people. In 1871 he was commanded by Viscount Mori, then Minister from Japan to our government at Washington, to go with Prince Iwakura's embassy as its interpreter. Being afraid to leave the United States, he was pardoned for leaving Japan, and as he accompanied the embassy to the great capitals of Europe, and saw with eager eyes their great institutions, he was seized with the idea which decided his future career—namely, that the civilization of Europe and America was based upon Christian education, and he therefore determined to found a Christian school for his people and a school where native teachers might be trained. Traveling with the embassy, he was brought into relation with men who were

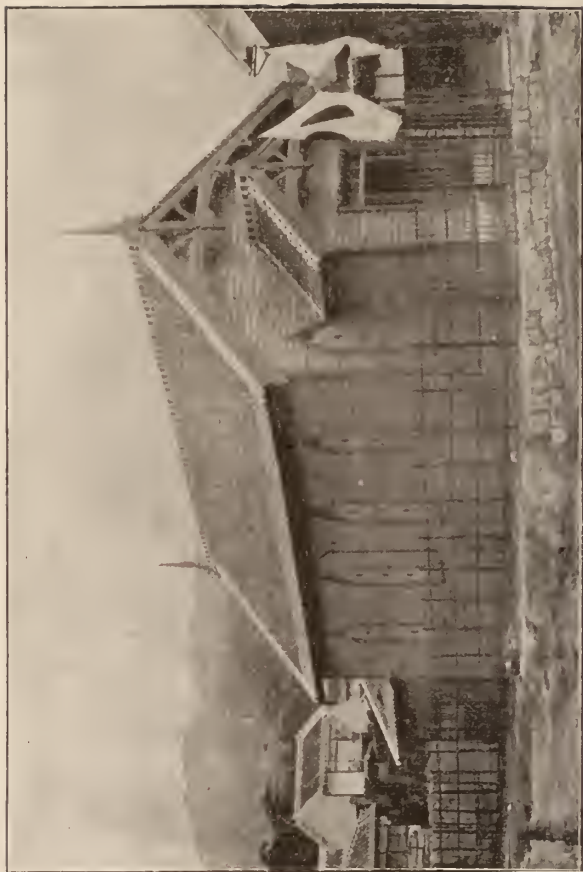
then and afterwards leaders in Japan's public affairs, such as Iwakura, Ito, and Kido. He returned from Europe to America, and was in 1874 appointed a missionary to Japan. About to sail, he was allowed to address the annual meeting of the Missionary Board, and his address was with so much power, as he pleaded for his native country in its darkness, that all hearts were moved. He asked for means to found a Christian college. He had written out his speech in full, but did not use it. The night before he spent several hours wrestling in prayer to God for his country, and so the next day laid aside his written speech, and poured out his soul in impassioned appeal that melted his hearers. The immediate response was \$3,500 for the purpose of starting the Christian school.

Arriving in Japan, he joined the Congregationalist missionaries in Kioto, and with them started an academy and a theological school under the name of the "Doshisha." This school, begun in 1875 with only eight pupils in rented rooms little better than sheds, grew rapidly into a flourishing institution. By his earnestness, constancy of purpose, and acquaintance with the influential leaders of the country, the Governor of Kioto, and cabinet ministers in Tokyo, he was enabled to enlist an interest in this school on the part of Japanese men of means and influence. As a result he secured an endowment fund of 70,000 yen from the Japanese, much of it given by his non-Christian friends.

He became clearly convinced of the delusion and danger to many of his countrymen who were grasping for the external benefits of Western civilization and mere intellectual culture based upon the Western sciences. He said: "The spirit of Christianity penetrates every-

thing even to the bottom, so that, if we adopt only the material elements of civilization, and leave out religion, it is like building up a human body without blood." Hence his cry was: "Christian education, and for this purpose a Christian university." To accomplish this he laid himself out day and night, planning, working, and praying. A university was projected with several departments, and from America \$100,000 was received for the founding of the department of natural sciences. But he was not permitted to see his hopes fulfilled. In January, 1890, being only forty-seven years old, he was taken. His labor had been too much for his strength. Two days before his death he called his friends to his bed and exhorted them. Arousing all his remaining strength, he pointed out on a map certain cities that should be occupied by gospel workers, and for two of them engaged personally to bear the expense of sending preachers there at once. Thus passed from Japan one who was perhaps the greatest of all her *Christian* subjects. He united the spirit of Old Japan with faith in Christ and heartiest devotion to him, probably as perfectly as any Japanese Christian in the whole nation. He loved his country, appreciated the better elements of her civilization, such as obedience to parents, self-denial, simplicity of life, and unswerving honor, all of which had been instilled into his heart as the son of a Samurai; but saw how the Christian civilization of America was immeasurably superior to the pagan of his own nation. Educated in all the culture of America, full of trust in God, and withal personally modest and courageous, he was a living bond of union between the missionaries and his native brethren; and sometimes such a man was needed.

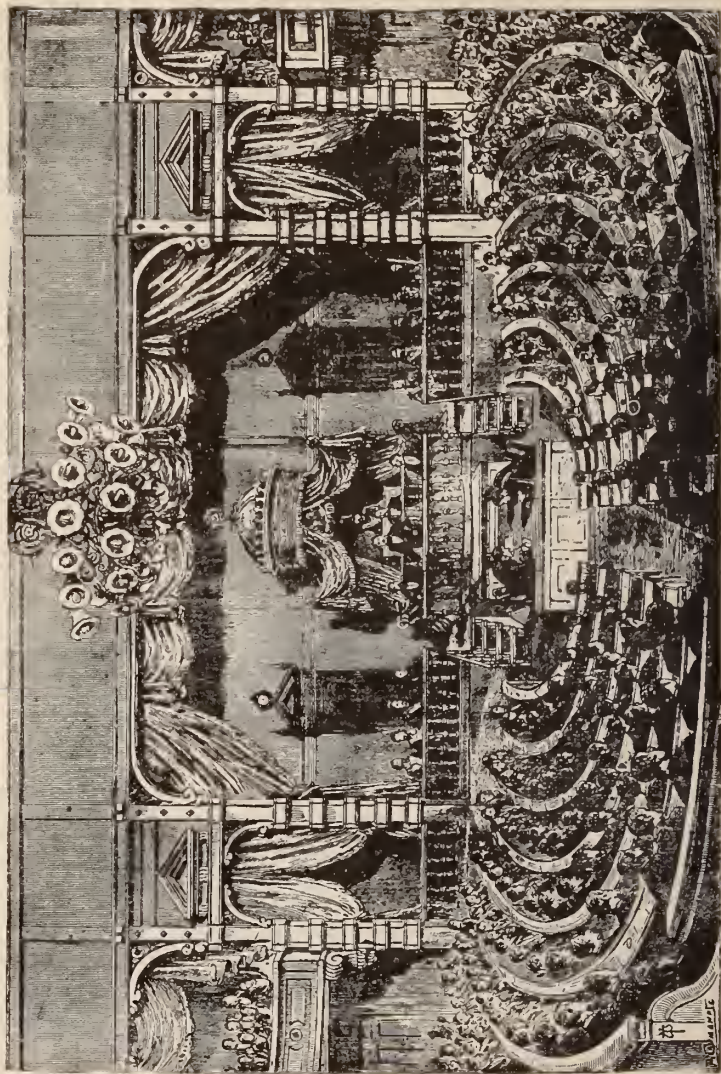
The Roman Catholics, after having been forbidden



PRESBYTERIAN CHURCH, KOBÉ.

for more than two hundred years, entered Japan again when the country was opened by the Americans; but, being under dark suspicion, they were for many years compelled to work in a very quiet, unseen way. As previously stated, all of the Catholic believers, descendants of the Christians of the sixteenth and seventeenth centuries, who would not renounce their faith were torn from their native villages and distributed among the various provinces. In 1873 they were released, and since that time the priests of the Romish Church have been diligently laboring, and have established orphanages, convents, schools, and churches in many sections of the country. They now have 4 bishops, 157 male and 102 female missionaries, 246 congregations, with a total of adherents, including children, of 53,000.

The Russo-Greek Church, presided over by the venerable Bishop Nicolai, has had a mission since 1870, but is not making rapid progress. Howbeit the Russian cathedral is by far the most magnificent ecclesiastical edifice in Tokyo. Built upon an eminence, it is a conspicuous building as seen from several quarters of the great city. Being so much higher than the Emperor's palace, and standing upon an eminence, the imperial premises are easily visible from the lofty dome, which fact at first caused the Japanese to murmur, but the authorities permitted the structure to be finished notwithstanding the murmurs. The statistics show a membership of 24,531 and 169 churches.



OPENING OF THE FIRST JAPANESE PARLIAMENT.

CHAPTER III.

LATER DEVELOPMENTS (1889-1899).

The First Parliament.—In accordance with the constitution proclaimed in 1889, an election was held, and the first national representative Diet was opened in Tokyo, 1893.

The right of suffrage is quite limited: only those whose annual income tax amounts to yen 15 and who are twenty-five years old are allowed to vote. The Diet consists of two houses, the Lords and the Commons. It was opened by the Emperor with great ceremony, and the members were all dressed in the prescribed "Prince Alberts." But, being the first experiment in free representative government, it could scarcely be expected that such a body of men, with no training in such duties, should be able to do great things, or avoid serious blunders in what they attempted. Unaccustomed to free and open debate upon public measures, there was some abuse of their prerogatives upon the floor, some unruly spirits, a disposition to be insubordinate to the presiding officer, and a factious temper was particularly manifest toward the cabinet ministers, who appeared on occasion and addressed the Lower House upon measures proposed by the government. Very quickly, too, the body broke into numerous parties, and legislation was blocked.

Like the English House of Commons, voting the government budget submitted by the ministry lies with the Lower House. It was here that a serious conflict quickly arose between the Opposition, led by the Liberals, and the Government, represented by the Cabi-

net. The real issue back of all questions of budgets and policies was whether or not the ministry was responsible to the Parliament, or to the Throne only. By the constitution the cabinet ministers were appointed and removed by the Emperor, and hence the conservative or government party held that the ministry was responsible to the Throne only, and not in any wise to the Parliament, for their policy or measures, and that to insist upon responsibility to Parliament was to invade the sovereign rights of the Emperor.

The answer to this was the refusal of the Lower House to grant the budget for governmental expenses. The rejoinder from the Throne was the immediate proroguing of Parliament. In due time a new Parliament convened. It took the same stand and met the same fate—dissolved and sent home by imperial edict. The defeat of the Opposition was oft repeated, and as often resolutely renewed. Thus the conflict went on until 1898, when at last victory was won in the overthrow of the ministry—the cabinet was forced to resign. We may conclude, then, that from that time the ministry was to be held responsible to the Parliament as well as to the Throne, that the régime of the party government, as in England, has been inaugurated in Japan. All well-wishers of this nation, and all concerned for the political reformation of Asia's despotic systems, are watching with uncommon interest the outcome of constitutional government in that country. No doubt in process of time there will be a widening of popular suffrage; but it is well that for the present the sovereign should continue to rule with a strong hand; for the people are not yet ready for a popular form of government. More than once the Throne has saved the nation from political shipwreck.

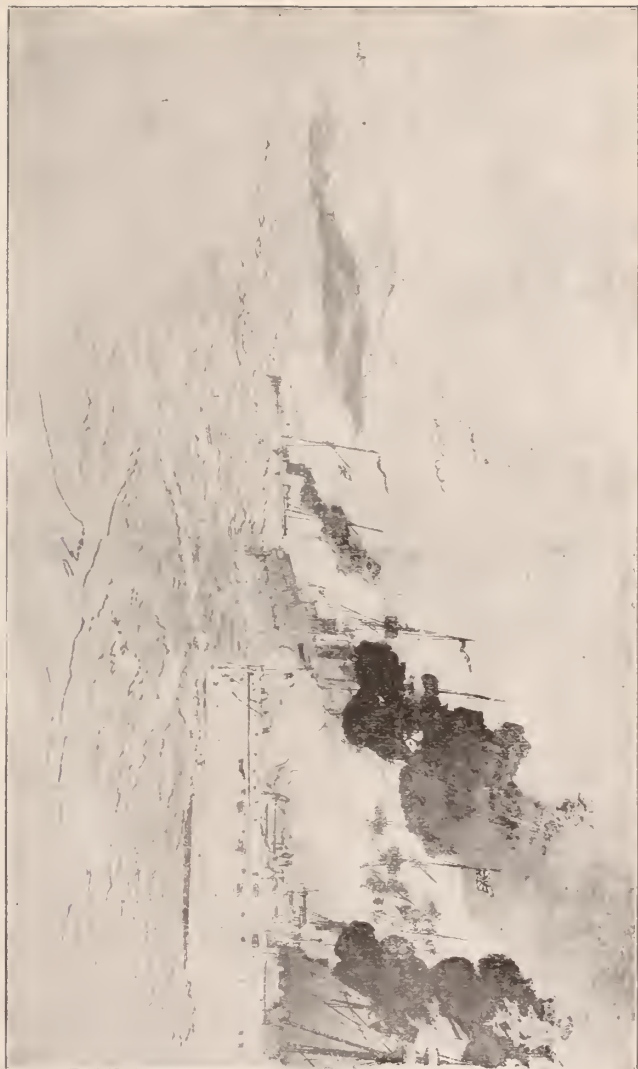
The War with China.—Since the times of the Empress Jingo Kogo (circ 200 A.D.) Japan has claimed some sort of suzerainty over Korea. But China has ever claimed the same. Sometimes Korea's rulers sent presents and paid court to one and then the other, and sometimes carried water on both shoulders by sending what was considered as tribute to both at once. Since Japan entered upon her career of enlightenment and political reform she has looked with impatience upon China's unhealthful influence in Korea. The civil disorders and barbarity there were sources of danger to the peace of Japan herself. A treaty was entered into with China, regulating their mutual relations to Korean affairs, and in the spirit of that treaty Japan attempted to lead the weak and tottering little kingdom along a better path, but invariably China's position was reactionary. Civil disorders increased, and several attacks were made upon the Japanese, not only in the treaty ports, but also in Seoul, the Korean capital. Japan dispatched troops thither to protect her own nationals and her trade. This China resented in such a way that war was declared, and hostilities began in 1894. Japan's armies quickly took possession of Seoul, and the seat of war was on Korean soil, or in waters contiguous. All the world knows the result. In almost every battle, whether on land or sea, the Chinese were ingloriously defeated. China's war ships being either captured or disabled, the war having been pushed northward into Chinese territory. Mukden, the ancient Mantchoo capital, having been captured, and the Liao-Tung peninsula occupied by Japan's armies, Peking itself was in danger of capture. The Chinese, therefore, besought the American Ministers at the court of Peking and Tokyo to intercede for an armistice

and peace negotiations. To this Japan agreed, and at once suspended fighting. Li Hung Chang, the wily diplomat, was sent as China's representative; and Japan's was the able statesman, Count Ito. The treaty of peace was signed at Shimonoseki, April, 1895. Hon. John W. Foster, President Harrison's Secretary of State, was besought to act as China's counselor in that critical hour.

By the treaty, China had to pay an indemnity and relinquish to Japan the island of Formosa and the Liau-Tung Peninsula; but, by the joint remonstrance of Russia, France, and Germany, Japan was constrained to cede back to China that peninsula. That was a very unjust demand upon the part of those three powers. By all the rightful claims and usages of the conqueror in war, as often illustrated in the history of Europe and America, Japan had a legitimate claim upon the Liau-Tung Peninsula for the purpose of making it an integral part of her own empire. But she yielded to the inevitable, not being able to contend against Russia, backed as she was by France and Germany. Nor has Russia allowed China to forget that she befriended her in the hour of humiliation. It is not probable that Japan has forgotten Russia's unjust action toward herself; and if a good opportunity occurs in future international complications, the Northern Bear will be made to suffer for his intermeddling.

Though Japan was cut to the heart by Russia's unjust action, nevertheless her signal and quickly won victory over ancient China had come as a surprise to most people in the Western hemisphere. They had thought of the "little Japs" as either a part of the empire of China, or at least as only a slightly different people; and as China had a vast empire of territory and four

JAPANESE FLEET AT WET-HAI-WEI.



hundred million people, it was considered a strange thing that she should be brought to her knees and suing for peace within a twelvemonth by Japan, with only about forty millions.

Well, to those living in Japan, and acquainted with the actual conditions in the two countries, the result of the war was no surprise. (1) Japan's armies and navies were trained and equipped according to the latest and best methods of war, whereas China's forces had not had proper training. On account of their unconscionable conceit, the Chinese were not willing to take sufficient instruction from foreign military officers. The result was, their generals were incompetent, their soldiers undisciplined. How could such an army fight? (2) In the hour of national peril there was no national spirit in China back of the war. The Viceroy of Canton said: "It is Li Hung Chang's war; I'll not send my ships." (3) In fighting, the Japanese were at their best; the Chinese, at their worst. The former are a nation of good fighters; the latter have been several times conquered by a people inferior in numbers and resources to themselves. But (4) in that war it was the ideas and methods of the Western nations in conflict with the worn-out civilization of the Orient.

The conduct of the war on the part of the Japanese was highly creditable. It was the first instance of war carried on by an Asiatic nation in accordance with the high ideals of the Red Cross Society. Chinese prisoners, the wounded and dying, were treated by the Japanese in a humane manner. Only in one instance (at Port Arthur, and that under the most trying provocation) is it charged against Japanese soldiers that they acted with barbarous cruelty toward the Chinese. These severe criticisms have been challenged as unjust,

and it remains for the impartial historian to decide whether or not noncombatants were put to the sword on that occasion. Upon the whole, high praise is due alike to the generals in the field and the high officials of the War Department at Tokyo for the very humane and enlightened conduct of the war.

The Results of the War.—As to the eclat won in the eyes of civilized nations there can be no question, for Japan has arisen to an international position, if not to the rank of the first class along with England and the United States, yet certainly to that of a second-class power. Neither Russia nor England can afford to ignore Japan hereafter in international politics.

As for Japan herself, the war was a momentous event. It gave a new impetus to almost every branch of secular life. It caused the national ambition to run high. By using the large indemnity received from China, it was believed that their armies and navies should be further increased, so as to make Japan the dominant power in Asia. Many of the younger men, whose ambition and national bigotry were beyond their sound judgment, imagined that Japan would soon be in a position to dictate terms to England in India, taking, of course, the hegemony in the international politics of Korea and China.

This new national consciousness put extreme emphasis upon armies, fleets, and the like as the enduring foundation of a nation's greatness, and thereby wrought considerable harm by forgetting the religious and moral side of the nation's life. Victory is often more hurtful than defeat. The Japanese hurt themselves in thus attaching undue importance to war, to commerce, and to manufactures.

Material prosperity was more noticeable than ever be-

fore in the history of the nation. As the government was increasing her armies and navies, simultaneously a general spirit of enterprise sprang up all over the country. Money was flush, prices ran high, scores of new manufacturing and commercial enterprises appeared; Japan had entered upon a period of unparalleled prosperity.

And forsooth murmurs were heard in far-off America and England, respecting Japan as the manufacturing rival of Manchester and Falls River. Something was said about cheap labor in Japan and twelve-dollar bicycles! But many of the new enterprises were, like bubbles, soon to burst; many others, however, continued to thrive, as the following figures for 1895-96 show the existence of 68 cotton mills, running 1,250,000 spindles, consuming 200,000,000 pounds of raw cotton. In 1895 there were 2,758 factories of all kinds; horse and water power, 54,576. From 1880 to 1895 the area of rice culture increased from 5,000,000 to 6,000,000 acres; silk-worm raising has more than *trebled*, and tea culture more than *doubled*.

Expansion of Foreign Trade.—As a further result of the enterprise of the times, the Japanese government granted subsidies to new steamship lines, so that, besides a great increase in the coastwise trade, and besides the foreign lines already running to China, Siberian Russia, India, and Australia, new lines were put on, making regular trips to French and English ports, and to the American ports on the Pacific coast. In 1872 there were only 96 foreign-built vessels; in 1895 the number had increased to 827, with a total tonnage of 213,000; the total export and import trade in 1875 was only \$47,000,000, but in 1897 it was equal to \$382,000,000.

Internal Improvements, too, took on new life. The harbor of Yokohama was improved at heavy expense, and a gigantic scheme has been projected for the enlarging and deepening of Osaka harbor, so as to admit ocean steamers. In many of the larger cities waterworks were put in, iron pipes for the same being brought from Nashville and Birmingham; and consequently the rate of disease and death is being diminished. For Tokyo a grand scheme of improvements has been adopted, including waterworks and the widening of principal streets, the purpose being to make it one of the great capital cities of the modern world. In 1898 Japan had about three thousand miles of railway, and bought from the United States sixty-six locomotive engines—*note well*.

Feeling against Foreigners and Christianity.—The rapid progress of Christian missions and the sentiment in favor of everything foreign reached their climax about the year 1890. From that time the pendulum of national feeling began to swing back in the opposite direction. Gradually the old anti-foreign spirit rose higher and higher. There were several causes for this.

In the first place, there was disappointment because the old treaties with foreign powers had not been changed. They had earnestly wished for the old treaties, with their extraterritorial jurisdiction in favor of foreigners, to be repealed, but the foreign powers had refused. This embittered and angered the nation. The government adopted a more rigorous policy in regard to passports and the privileges granted to foreign residents and visitors. All along the lines of official authority the policy was: "No more favors to foreigners."

The Buddhists quickly caught the idea, and stirred

up the old prejudices of the people against the Christians. Public meetings of Christians, hitherto so popular in the theaters and even on the streets, were now to be systematically broken up by rowdies sent for the purpose by the priests. On several occasions violence was threatened, and the Christian lecture meetings in the theaters had to be given up. The chapels and churches were in many places invaded, and windows and lamps smashed. At Nogoya, a strong Buddhist seat, the house of one of the missionaries had to be guarded by the police for about three months, and the assembling of the native Christians for worship was much interfered with. Even coolies became intolerably insolent in their manner toward foreigners, and altercations between foreign traders and travelers and Japanese employees became fearfully frequent. Missionaries and officials of foreign legations were hooted at or treated to stones from boys in the streets of Tokyo. To the ladies of the foreign settlements it was particularly disagreeable, liable, as they were, to insult at any time when out on the streets. Everywhere, and in everything, the tension of feeling was high. In the mission schools, and even in the native churches, the strong nationalistic feeling showed itself in unseemly ways toward the missionaries. Newspapers, magazines, and lecture platforms all reëchoed the notion that Japan was being unjustly treated by the foreign nations—in fact, was being oppressed by them. Everything the foreigners did was looked at with the green eyes of envy; even the trade they had built up in the treaty ports with foreign countries was looked upon as a robbery of their own citizens, because they could not themselves control it. It shows how national prejudice distorts the vision.

Two events, both of them very discreditable, took

place, that illustrate the folly and passion into which the nation was now drifting. The one was the attempt of a Japanese policeman to murder the crown prince of Russia. He who is now the Czar of all Russia was making a visit to Japan, and was out with his suite, in jinrikushas, doing the sights of Kioto and its environs. As they proceeded along the way, at a neighboring village, in broad daylight, a policeman, who had been nursing his anti-foreign feelings till he had become a fanatic, seeing the distinguished foreign prince, suddenly fell upon him with his sword and tried to kill him. He inflicted wounds upon the prince's head. This came near plunging Japan into war. The Russian prince was a guest of the nation, and the very officer whose duty it was to protect him had turned upon him with murderous rage. The Emperor and all the high ministers in Tokyo were both alarmed and humiliated. The Emperor himself went in great haste, by special train, to Kioto to apologize for the shameful deed.

The officers and marines of the Russian squadron, then lying in Kobé harbor, and who had escorted their prince to Japan, could scarcely be restrained from marching instantly to Kioto, where he lay wounded. The event spread alarm throughout the land, and humiliation too. The people, as well as the rulers, knew they could not cope with Russia in war, and they had made a miserable exhibition of their anti-foreign feeling before the whole world. It was felt that the fanatical and anti-foreign feeling of that policeman was the natural outcome of the anti-foreign agitation indulged in by the press, the priests, and political agitators. It showed plainly that if such violent feeling be not checked it would surely bring on war with some powerful foreign nation. And besides, to a few clear-head-

ed statesmen it was seen that such anti-foreign feeling was defeating the very object for which the government had been for years earnestly laboring—namely, the *revision of the old treaties*. Foreign governments would never agree to treaties placing their nationals under Japanese law and officers as long as such national prejudice against foreigners was rife.

Russia acted magnanimously, accepted the apologies and demanded nothing. The Japanese governor of the district where the attempted assassination occurred was deposed and the murderous policeman was put to death. The crown prince was ordered from St. Petersburg not to go to Tokyo, but to return to his fleet in haste. This incident had the effect of opening the eyes of the nation, and the journals of the day began to condemn the absurd and dangerous lengths to which the Japanese had been carried by their anti-foreign feeling.

Another event alike discreditable was the expulsion of Rev. Mr. Tamura from the Presbyterian ministry by his Japanese brethren. Mr. Tamura, pastor of a leading church in Tokyo, had been educated in America, at Rutgers College and at Princeton. Being thoroughly acquainted with our social usages, marriage customs, and home life, and seeing the contrast to those of his own nation, he wrote a little book, entitled "Japanese Bride," published by the Harpers. In the book he hit off a number of things in American society, courtship, and marriage, and exposed several things in the marriage and home life of the Japanese in a bad light. At this time the whole nation was so extremely sensitive to criticism that even the Christians were not free from the baleful influence, and consequently charges were preferred against the author of the brightly written little book, and he was expelled from the

ministry by his presbytery in the city of Tokyo. That, too, was a saddening exhibition of what national prejudice and pride will do for a people. Of course the intense nationalistic reaction and anti-foreign feeling were felt in the work of the missions in Japan, in their Christian schools, and in the marked decline of attendance upon the Christian meetings. The churches no longer made the rapid annual increase in converts as in former years. Causes other than political and national were working to put a temporary check upon the growth of the native Christian Church.

It was about the beginning of this period that Unitarian propagandists were sent over from Boston. Their unfriendly attitude toward the evangelical and orthodox missions, their wise use of the Japanese press in disseminating far and wide their principles, and their disposition to recognize Buddhism and make a sort of compromise platform between it and *liberal* Christianity, produced a noticeable effect in educated circles, an impression favorable to *liberal* ideas in religion, and against the orthodox interpretation. The impression became somewhat prevalent that the Unitarian system was the only system of Christianity that could stand the test of modern science and progressive thought. Many of the head professors in the higher institutions of learning had imbibed a materialistic skepticism or agnosticism, justified, as they claimed, by the recent advances in the field of natural sciences. Scientific skepticism became the fashion of the day in educated circles of the younger men. Many of them had studied in Europe and America, and had brought back these skeptical views concerning Christianity from the foreign universities where they had studied.

It came to pass that the government schools, whose

foundations the *evangelical* Christian missionaries had laid, were now become the citadels of enmity to Christianity and nurseries of skepticism respecting all religion. A student under suspicion of attending the meetings of the Christians was made to feel the disapprobation of his teachers and fellow-students alike, and various means were resorted to in order to break him down. We therefore see that the causes of this anti-Christian reaction were of three sources: national questions, religion (Buddhist and Shinto), and a perverted form of modern science. Some of the leaders in education and politics said: "We do not need religion of any kind. What we want to insure a glorious future for our beloved country are armies and navies, commerce, manufactures, and modern education, with plenty of natural science in it." They argued somewhat after this fashion: "Our war with China has *proven* what we can do in arms, and natural science has *disproven* Christianity. Why then trouble ourselves about religion?"

The opposition to Christianity took still another turn about the middle of this period. The Emperor's counselors had also observed that the anti-religious spirit which had taken possession of the government schools was already bringing forth bad fruit in the loose morals of the students. Examples of insubordination to authority were painfully frequent in *young Japan*. To check this bad tendency, the Emperor issued a famous "Rescript on Morals in Education," which was ordered to be read at stated times in all the schools of the empire for a period of five years. This document has been used against Christianity by many who claim that the Emperor's instructions are not in harmony with Christian morals as taught by the mis-

sionaries and Japanese preachers. It is claimed that loyalty to Jesus Christ as Lord over men's hearts and lives is disloyalty to the Emperor and to the state. And even after the China war, in which the Christian soldiers proved their bravery and their loyalty, this was still a favorite accusation made against the Christians.

And so, in 1897, a new movement against Christianity was started, called "Nippon Shugi," the object of which was to revive Shintoism in a modified form, with the Emperor as the head of the religion of Japan. It was an effort to use the universal reverence of the nation for its Emperor as a barrier against the acceptance of the faith of Christ. Strange to say, among its promoters were professors in the Imperial University, some of whom have studied in our American universities. A challenge was sent forth to the Christians in the following: 1. "Can the worship of his sacred majesty, the Emperor, which every loyal Japanese performs, be reconciled with the worship of God and Christ by the Christians? 2. Can the existence of authorities that are quite independent of the Japanese state—such as God, Christ, the Bible, the pope, the head of the Greek Church (Tsar)—be regarded as harmless? 3. Can the Japanese who is a faithful servant of Christ be regarded at the same time as the faithful servant of the Emperor and a true friend of his majesty's faithful subjects? or, to put it in another way, is our Emperor to follow in the wake of Western Emperors, and to pray: 'Son of God, have mercy on me?'"

And yet it is not to be supposed that during this reactionary time Christianity was making no progress. A needed sifting of the Christians took place, and while some fell back again into paganism, or into no

religion, the faith of others was strengthened. The growth of the Church, though slower, was more substantial, and while there was some doctrinal defection even among pastors, others, full of zeal, were the more determined to maintain the faith of the gospel. The heaven still worked, and in many ways the power of Christian truth in the minds of the people was cropping out. Deep down in the heart of the Japanese nation, which is really inclined to religion, there was a conscience that could not deny the superior light that was shining among them, the Light of Christ. Even the movements of the Buddhists and the latest Shinto movement only too clearly prove that the pressure of Christianity upon public thought was being felt by its enemies.

The New Treaties, 17th of July, 1899.—That day marks a new and glorious era in the political history of the nation. The old treaties of Perry and of Harris became on that day null and void—that is, foreigners residing or visiting upon Japanese soil passed from the jurisdiction of their consuls under the laws and jurisdiction of the Japanese. Thenceforth, for any crime committed, or dispute at law by foreigners, the arrest, summons, trial, and judgment of the case are to be made by Japanese officers or before Japanese judges. In other words, Japan entered on that day into the family of Western nations upon terms of international equality. And it was a day longed for by every Japanese. For forty years they have keenly felt that their national autonomy and the sovereign authority of their Emperor in his own country were being set at naught by the existing treaties with foreign nations. They were embittered over this, as the foregoing pages plainly show. But when these old treaties were made,

it was clearly out of the question for foreign governments to place their nationals under the barbarous and cruel procedures of judges and magistrates such as obtained in Japan at that time. And as often as Japan's leaders approached foreign powers upon the question of changing the treaties and abolishing foreign jurisdiction upon their soil, their invariable answer was: "Go and qualify; and when you have qualified, we shall be willing." And at last England, then the United States, followed by other powers; were convinced that the rulers had made sufficient progress in law, order, and enlightenment to entitle them to more liberal treaties; and accordingly new treaties were entered into, to become operative on the 17th day of July. Nevertheless, many foreigners living there, both among the missionaries and the commercial communities in treaty ports, are quite skeptical in regard to Japan's being ready to take charge of foreigners. As the day approached many were the fears expressed as to the capacity of Japanese officials to administer law impartially and justly where the interests or rights of foreigners are involved as against a Japanese subject. And indeed, this is the first time in all history that an Asiatic nation has been recognized on term of international equality with Christian nations.

But the distinguished leaders of the government, like Counts Ito, Inouye, and Okuma, are confident that Japan will be equal to her new responsibility and prove herself worthy of a place in the great sisterhood of Western nations. And even the doubters must confess that the leaders and counselors of the Japanese sovereign have long foreseen what the era of constitutional government and of international comity signified, and have been wisely preparing for it. The old system of

trials, tortures, and judgments was abolished, and a system of laws, the fruit of the most patient study of all the codes of Western nations, was framed, and a new system of courts organized, with a supreme court of justice in Tokyo. That system of laws consists of complete civil, criminal, and commercial codes. The judges of the supreme court are appointed by the crown for life, or good behavior; the barristers at law, as well as the judges, many of them have had the benefit of thorough training in the best law schools and under the ablest jurists in Europe or America. And as Japan's leaders have hitherto measured up to new responsibilities and emergencies, and as the whole nation is jealous of their standing before the eyes of foreign nations, realizing that they are now being watched by friends and foes alike, the writer believes the forebodings and doubts of those who have opposed a revision of the treaties will prove groundless.*

Turning Again to the Truth.—Within the past three years there has been a decided change in public sentiment. The sudden elation of mind following the great victory over China has given place to soberer views of national glory. That exaggerated confidence in the power of fleets, armies, and commerce to heal the hurt of a nation's sins has yielded to a more rational view of what the real needs and dangers of the nation are, and what the remedy is. There has been a healthy seeing of the evils in the land, the corruption and fondness for luxury in higher social circles, and the lack of commercial honesty in commercial transactions. One of the healthiest symptoms of the nation is that many of

*The writer of these pages favored treaty revision several years ago, for which he was treated to sarcastic review by one of the English papers in Yokohama.

the enlightened leaders, and particularly the Christian pastors and teachers, are boldly speaking out concerning the national sins, the moral evils that threaten society in modern Japan. There is a call to repentance not by the missionaries only, but by the Japanese preachers as well. Higher standards of life and morals are now demanded of public leaders. Criticism of public affairs and of social questions or reforms is freer and bolder on the part of Christian leaders. The necessity of religion as a basis of national morality—the doctrine insisted upon by George Washington after the American Revolution—is being recognized by many open-eyed teachers and leaders of the present day. The consequence is, the turning again of many to the messengers of Christ. All the reports of Christian workers tell of meetings more largely attended, and of renewed interest on the part of the people. All the tokens are encouraging. And now that the long-standing restrictions respecting the residence and travel of missionaries have been removed, their work in the future and their more direct presence and participation in the administration of Church affairs, made legal by the new treaties, will be more effective than ever.

CHAPTER IV.

INTERCOURSE AND FRIENDSHIP BETWEEN THE UNITED STATES AND JAPAN IN THE PAST.

IN his interesting book entitled "Intercourse between the United States and Japan," by my whilom fellow-student, Dr. Inazo Nitobe, a Japanese gentleman and Doctor of Philosophy, of Johns Hopkins University, he sets forth very fully, first, the relations between Japan and Europe, and then America.

Diplomatic Relations.—Should some one wish to write for one of our American reviews a chapter on the early intercourse between the United States and Japan, let him entitle it "An Honorable Chapter in American Diplomacy." Perry, Harris, Bryan, De Long, Bingham, and Hubbard, our representatives from 1854 to 1888, stand out, all of them, as conspicuous examples of honorable dealings on the part of a strong with a weak nation. Judge Bingham, who was the American Minister to Japan for thirteen years, by his unsullied Christian character and his willing helpfulness, became preëminently the trusted counselor and confidential friend of the leaders of the New Japan in these critical times. His ability and experience as a lawyer, his genuine sympathy for them in their untried measures for reform and progress, were highly serviceable to Japan.

More than once he stood forth the champion of their national rights against the unreasonable demands of other great powers made upon a weaker nation. As instances of America's friendly diplomacy, as represented by Judge Bingham, is the fact that he was the first to

break loose from the diplomatic coöperation which, though at first probably a necessity, was extremely liable to become a sort of machinery by which the great powers could make blustering and unjust demands upon Japan in the hour of her weakness. When in 1874 the Japanese government issued customs regulations without consulting the foreign consuls, Judge Bingham alone defended Japan's right to do so; and when in 1878 the cholera was raging, and the government attempted the very reasonable measure of medical inspection, and, if need be, quarantining merchant ships, and the foreign consuls objected, it was he who declared: "The action of the consuls is a substantial denial of the right of the Japanese government to prevent the importation of pestilence by foreign vessels." The next summer, when the German consul, by means of a war ship, took a vessel out of quarantine in defiance of the regulations, Gen. Grant, who was there, remarked on the occasion that "the vessel ought to have been sunk;" and Mr. Bingham resented the German consul's audacity both upon the ground that Japan, a weak nation, still had the *right to do right*, and because the unreasonable defiance of wholesome regulations in time of epidemic imperiled alike American residents and Japanese subjects in the treaty ports. And again, when Japan's regulations for the sale of opium were objected to by the British and French Ministers as derogatory to extraterritorial rights, he took a different view, recognizing the right of a weak as well as a strong nation to protect itself against such a curse as the opium traffic is. In the words of Mr. Nitobe, "All honor to the veteran judge from Ohio!"

For further examples of a friendly attitude toward Japan in her struggles, we mention the fact that when

she proposed to enter the postal and telegraphic conventions with foreign nations, the United States was the only treaty power that did not hesitate. And the return of the Shimonoseki indemnity is another example of fair and honorable dealings on the part of a strong power with a weak one, and had the effect of cementing the friendship between the two countries. Gen. Grant, speaking of American policy in Japan, once said: "Whatever may be her influence, I am proud to think it has always been exerted in behalf of justice and kindness." As early as 1878 did the United States take steps toward the revision of certain portions of the commercial treaties.

Respecting the revision of the old treaties, with their restrictions upon Japan's right to regulate her own tariffs on imports, and the extraterritorial jurisdiction of foreign consuls upon Japanese soil, so odious to every Japanese, the United States and her worthy representatives, when they saw that Japan had qualified for better government, were foremost to agree to consider new and juster treaties. This was proved when (1888) the proposals for treaty revision were communicated to the Ministers of the great powers in Tokyo, and the American Minister, Hon. ex-Gov. Hubbard, obtained by cablegram, within twenty-four hours, permission from his government at Washington to accept them. Well does the writer remember how sanguine Mr. Hubbard was over the prospect of the speedy conclusion of the new treaties, feeling, as he did, that it was just and right. And the reason why they were not ratified was not the fault of President Cleveland, President Harrison, or of the United States Senate; but it was due to opposition among the Japanese themselves, on account of the provision for mixed judges in Japanese courts. The proud

Japanese were not willing to see foreign judges sitting on the bench; and if Count Okuma had gone on with such a treaty, there would probably have been a revolution.

While in his carriage on the streets of Tokyo he received a wound from a dynamite bomb thrown by a fanatical youth. The wound came nigh being mortal, and he was forced to resign the office of Foreign Minister, whereupon soon afterwards the question of treaty revision was for a while dropped.

It is just to say that when the new treaties were concluded it was Great Britain that was the first to sign them, followed quickly, however, by the United States.

Nor has Japan been slow to appreciate the friendly and helpful policy of the United States. When Gen. Grant made his tour around the world, nowhere was he more enthusiastically received than in Japan. As the distinguished representative of the great American Union again restored, he was made the guest of the nation, and had repeated and confidential interviews with the Emperor, in which the future relations of the two countries were discussed; and in one of them the Emperor is reported to have said: "America and Japan, being near neighbors separated by ocean only, will become more and more closely connected with each other as time goes on."

The Early Educational Influences of New Japan Were Almost Exclusively American.—Rev. Guido F. Verbeck, the honored and now lamented missionary, was the first President of the Kai Sei Gakko (1869–74), which is now the Imperial University, and this notwithstanding the government's dislike of Christianity. One of the earliest professors was another missionary, the venerable Dr. McCartee. Besides these,

Profs. Morse, Whitman, Paul, Mendenhall, Chaplin, Waddell, Veeder, Terry, Jewett, Fenollosa, and others—all Americans—were at one time or another connected with some department of the university in Tokyo, in its earlier years.

Daniel Murray, LL.D., prominent in educational circles in New York, became adviser (1873) to the Department of Education, and rendered valuable service in the organization of the public school system, and in completing the fine educational museum in Tokyo. He was decorated by the Emperor with the Order of the Rising Sun. Reference has been made in a previous page to the early school books, that were almost exclusively American.

Prof. M. M. Scott, of Kentucky, organized and opened the first normal college in Japan (1872), and this became the basis of the normal school system.

The Japanese had in their schools no knowledge of modern music until an American—Mr. Luther Mason, of Boston—went to Japan (1879), and spent three years in the service of the government, introducing musical instruction into the schools.

The training of nurses was introduced by an American lady, Miss Richards, and this suggests the remark that the foundation laying of modern female education in that country is chiefly the work of American missionary women. Beginning with Mrs. Hepburn and Miss Kidder, the American ladies have done a work for which Japanese women will ever be grateful. In 1887, out of a total number of seventy-four missionary women in Japan, sixty-nine were Americans. Nor was their work confined to the mission schools for girls, for Mrs. Chappel was for a number of years before her marriage one of the foreign lady teachers in the school

for the daughters of the nobles in Tokyo, an institution under the patronage of the Empress.

In scientific services, Gen. Capron, with his staff of American assistants, stands preëminent for what he did in introducing scientific agriculture. His staff of specialists did important work besides, in geological, mining, hydrographic, and trigonometrical surveys. New industries and crops were introduced, including American breeds of horses and of sheep; fruits, as apples, plums, berries, and grasses. In Hokkaido, Profs. Pumpelly and Lyman (the former in mining, the latter in geological work) rendered most important service.

The agricultural college at Sapporo, in the North, begun by Gen. Capron, was developed into a splendid institution by Col. William S. Clark, Ph.D., LL.D., President of the Massachusetts Agricultural College, assisted by several Americans.

Americans introduced likewise the art of fish canning, destined to become so important an industry in the Northern waters; dairying also, so much needed in Japanese living; and gymnastics in their schools. And it was an American, Mr. Goble, who invented the vehicle named "jinrikusha," now so indispensable as a means of travel.

Mention has already been made of the first medical classes, organized and instructed by Drs. Berry and Faulds, both Americans.

Their postal system was modeled after ours in America, and Mr. Paul Bryan, of Washington, D. C., went out to assist the government in improving and expanding it. He was sent abroad as commissioner for Japan to persuade the treaty powers to admit that country into the International Postal Union, the United States, as usual, setting the example to the others.

Likewise the coinage and banking system, as well as the patent regulations, were all modeled after those of America. Messrs. George W. Williams and Matthew Scott were engaged for a number of years in the finance department, and rendered valuable service. The mint at Osaka was, however, set up by an Englishman.

In naval affairs, we mention the name of Gen. Legendre, Lieuts. Cassell and Wasson, to whom were tendered the appointment and rank of Commodore in the Japanese navy. Gen. Legendre was expected to proceed with the expedition against Formosa, but was prevented by the American Minister; nevertheless they all rendered good service to the navy. In this connection a number of young men were sent by the government at Tokyo to our naval school at Annapolis for training, and they now occupy important posts in Japan's navy. The names of Drs. Griffis, Cutter, and Murray, Profs. Eastlake and Antisell, Drs. Simons and Whitney, Capt. James, Mr. A. Jones, Mr. E. Peshine Smith (adviser to the government in international law), Col. Joseph W. Crawford, Prof. Frank Hullot, and others whose names are not accessible deserve honorable mention for work in developing some line of modern civilization in Japan.

Dr. Fenollosa, professor in the university, saw the radical mistake the young artists of New Japan were making in discarding their ancient pictorial art styles and too eagerly imitating everything Western. The government appreciated his warning, and appointed him Commissioner of Arts, to visit Europe and America to inspect and report upon the management of art schools and museums, and to purchase books and art productions for the imperial government.

In works upon the Japanese language the Americans

have made no mean contribution. Dr. J. C. Hepburn's English-Japanese Dictionary stands preëminent, being the first of the kind ever published. Then Drs. Brown, Griffis, Eastlake, Imbrie, White, Lloyd, Muller, Bradbury, and others have issued language text-books upon Japanese, or Japanese and English. The manuals for Japanese students studying English, issued by the Americans, have been valuable.

As for American writers on Japan, they are numbered by the score. Since Mr. King, a merchant of Macao, who went in the ship *Morrison* in 1837 on a mission of mercy, published in the next year the narrative of his voyage; and since the monumental works published by our government, giving the narrative of Commodore Perry's expedition to Japan in 1854, missionaries, tourists, scientists, and artists have been making their various contributions upon that picturesque country and interesting people.

Japanese Students in America.—America has indeed been an El Dorado to Japanese young men bright and eager, some of whom have been chosen by the government and expenses provided for, while others, sons of wealth or rank, came at their own charges; but most of them were indigent and ambitious, having spent all they could scrape and rake together in paying their fare from Japan to this country. These last, oftentimes intellectual and studious, were dependent partly upon their own toil—all manner of work which their hands could find—partly upon the kindly aid of sympathizing Christians, and upon special consideration and reduction of fees granted by the school that received them. It would be hard to estimate the amount in clean cash freely contributed by the American Christians to Japanese students direct, or by the institutions receiving them by granting

special favors, assistance being given in either case almost invariably because they were *Japanese young men and professing Christians*.

Two pioneer students came to New York in 1866, having a letter from one of the missionaries in Japan. Their expressed intention in coming to America was "to learn how to build 'big ships,' and to make 'big guns,' to prevent the European powers from taking possession of their country." And this ambitious scheme, worthy of a Peter the Great, they proposed to accomplish without knowing the language of the Americans, and, what was worse, with only about one hundred dollars in their pockets.

The Board of Foreign Missions of the Reformed Church, in New York, kindly came to their relief, and later the money was refunded by the Japanese government. In illustration of the statement made above, from the year 1866 to 1896 about five thousand Japanese students sought advice or some kind of assistance at the office of this Board of Missions, in New York City; and Rutgers College alone has received more than three hundred of them, first and last. In every prominent Church institution in the Union, North and South, Japanese students have studied, and almost invariably been beneficiaries to a greater or less extent.

In the several State universities likewise, Japanese young men have studied. The agricultural, technological, and professional schools scattered throughout the country have also had Japanese students among their matriculates and graduates.

Be it said to their credit, the majority of them have been diligent in study, have taken high rank in their classes, and been exemplary in their conduct. It was to be expected that out of so many a few would prove

to be religious impostors, pretending to be earnest Christians simply as a cloak to gain favor and assistance while in this country, the cloak being promptly thrown off upon their return to their own country.

Dr. Nitobe, who has studied both in the American and German universities, draws a contrast between the higher education of the two countries, and while he thinks the Germans are rather more thorough than the Americans, "at the same time the moral influences, and much more the religious, of German academic life are wanting when weighed in the balance," etc. He therefore would recommend young men not matured, or prepared to take a special course in Germany, to come to America. But, after all, he doubts whether it be advisable for so many young men to go abroad to study, even to America. Many of those who have graduated from American colleges and universities now occupy high positions not only in the Imperial University and various technical institutions of the government, but also in the several mission schools, as editors of newspapers and magazines; and many hold lucrative positions in the departments of the government, at the bar, in engineering, and as bank officials; many, too, are engaged in religious work as preachers. And it must be that these men, who have been so kindly treated by the American people, and have received the best training in American institutions, will be a powerful bond of good will between the two countries in the future. Alas! some of them have carried back to their native countrymen a broken faith and the spirit of materialistic agnosticism, the result of teachings imbibed, or perchance of the inconsistent lives of professing Christians with whom they have come in contact. A few female students were likewise sent over, by the government's ap-

proval, at an early day—daughters of high rank and social position. Some of them are now enthusiastically devoted to the larger culture and sphere of woman in Japan. The foregoing facts, touching the large measure of kindness and substantial aid bestowed upon hundreds and even thousands of Japanese young men, have not been set out merely for the purpose of enlogizing the American people. Heaven knows, we Americans have our faults and national sins, but it is meet and right that the facts be recognized as illustrating the history of the intercourse between the United States and Japan, all so clearly set forth by Dr. Nitobe, himself once a university student in our country. We only add here that such substantial aid bestowed upon so many students from a foreign land is not surpassed elsewhere outside of America. These men, educated in the United States and now in places of leadership, and intrusted with the molding of the thought and sentiment of the future of their nation in future, cannot but be a bond of friendship and of commerce between the two lands.

Another powerful bond between the two countries has been formed by the large number of missionaries from our shores that labor and live in Japan. The number of American missionaries exceeds by far that from any other country. They have been severely criticised from time to time; but, after all, it is likely that their influence in promoting good will toward Japan is not sufficiently recognized either here or there. The Japanese themselves are probably not aware to what extent the religious motive and the Christian principles of foreign missions have awakened and still keep alive the strong interest of the American people in their welfare and progress. Commercial interests are strong, literary and artistic motives may lead a few to think and care for

the Japanese people, but by far the strongest and widest interest in those people has its springs in Christian motives and feelings; nor is it the less intelligent, for, as a matter of fact, the best-read students of Japanese civilization, history, and religion, as well as modern progress, are to be found among the cultured Christian gentlemen and ladies connected with the several missionary societies. Suppose we cut out and cast into the sea of oblivion all the missionary work done in Japan by preachers, teachers, writers; destroy all the friendship and associations which they and their wives have cultivated there, and all that they have written in private letters, periodicals, and books in behalf of the Japanese nation, and where would Japan stand to-day? Every missionary is a strong cable binding the hearts of the two nations together. One thing frequently occurring, but which is *strangely overlooked*, is that the missionaries in China, Japan, and other countries have been the staunchest champions of their national rights. They are not slow to speak in behalf of the countries where they live and work. A notable example of this was the almost unanimous sentiment of the American missionaries working in China against the Chinese Exclusion bill passed by Congress. Nor has Japan lacked for champions among the missionaries respecting the justice of her demand for a revision of the old treaties. They are about the first of all the foreign residents to frankly recognize the political advancement and general progress of the nation among whom they dwell and for whom they work.

CHAPTER V.

THE FUTURE.

JAPAN has done what no other Asiatic nation has ever done: adopted a constitutional form of government and secured entrance into the family of Western nations upon terms of equality. This much is history, and with this much gained she launches upon the twentieth century.

Her future peace, progress, and power can, however, be secured *permanently* only upon the acceptance of Christianity as the religion of her people. It cannot yet be said either of the rulers or of the people that they are Christian. It cannot be a *Christian empire* when the Emperor still has eleven or twelve concubines in the palace; it cannot be a Christian nation when so many of the people are still idolaters, worshiping gods and goddesses, and even the sun and moon, or the fox. Nor is it just, on the other hand, to call them indiscriminately pagans and uncivilized. The truth is that Japan is now neither Christian nor pagan, neither Oriental nor Occidental, but is in a state of mixture and transition. The whole question of Japan's future depends upon her acceptance or rejection of the Christian religion. There are many conflicting forces all fighting for supremacy over the Japanese mind.

Buddhism is still struggling for its ancient footing; Shintoism has made a new rally, attempting to enforce itself upon the Japanese heart by setting up the Emperor and loyalty to him as against the allegiance and worship of Jesus Christ. But both of these are doomed

religions in Japan. A religion that has to compromise itself and perpetuate itself by borrowing and imitating Christianity can never stand in competition with it; and as for the vain and bombastic talk about the worship of "his sacred majesty, the Emperor, which every faithful Japanese performs," it will not save Shintoism.

But there is modern infidelity, imported from Europe and America, a rationalistic and scientific agnosticism, that bids for the educated classes. Much has been done to make the youth believe that Christianity is a worn-out system, to be ever hereafter discredited in the name of modern science. New Japan affects to be strictly scientific—scientific or nothing. Again, there is a class of practical secularists who believe that Japan can get all the benefits of Christian civilization without Christianity itself; or, another school says, accept a quasi Christianity without a personal Christ, or even the historical Christ without believing in his uniquely divine nature and claims.

A kind of rationalistic eclectic system dubbed Christianity (partly Japanese, partly paganism, and partly European) will probably be attempted by a few rare souls who imagine they could devise a religion up to date, by convention and resolution (on paper)—a religion vastly superior to anything yet heard of either in the West or the East.

Of course, while all these movements make common cause against evangelical Christianity, like the Pharisees and Sadducees in the days of our Lord, they are naturally against one another. Out of this many-sided and intensely intellectual conflict the gospel of Christ will finally come forth victorious. Apostolic, historical Christianity will be the accepted religion of the Japa-

nese nation. It will not be the Christian faith burdened and weakened by all the discordant tenets of the many sectarian creeds of the Western hemisphere, but will represent the essentials common to the several branches of Protestant Christianity. To Calvinists, Lutherans, and High-Church Ritualists this may come as a disappointment, but the reader may depend upon it, the Japanese are not going back just far enough in Church history to begin with all the controversies that have raged, and, trying to bear them upon their shoulders, wade through the fight up to the twentieth century, but will take apostolic and historic Christianity, in its common essentials, as their creed. And Japan will be the *first great Oriental nation of modern times to embrace the religion of Jesus*. This we take to be a foregone conclusion, notwithstanding there may be temporary reactions. There may indeed be many unfriendly isms and movements to contend with, and yet Christ's Name and Gospel will move steadily on and finally win a great victory, and secure to this wide-awake, progressive country an honorable career among the Christian nations of the earth. Already Christianity has struck its roots deep into the heart and respect of the nation, and exerts its influence far beyond what its numerical strength would indicate. For example, the first President of the Lower House of the new Parliament, as well as the President of the last one, were professing Christians, and one of the judges of the Supreme Court in Tokyo is to-day a Christian known and recognized as such, and there are others in high position appointed by imperial authority. As the years go on, the Christians will make themselves felt more and more in questions of public morality and reform. The next Emperor (now heir apparent, and about

twenty years old) will never ascend the throne a polygamist, but as the husband of one wife.

That the Japanese will accept Christianity as the religion of their country and of their homes needs hardly to be argued. The missionaries will continue their work of preaching and teaching; the native ministry, with its constituency of disciplined and gradually self-propagating and self-supporting churches, will increase in both numbers and efficiency; and then there is that indefinable and invisible spread of Christian sentiment under the Spirit of all truth, so that in due time a great harvest of thousands upon thousands will be gathered yearly into the Christian Church. Already there is an increasing number of educated men who now recognize that modern civilization without religion means the corruption of society, the unloosing of all the bonds, and the undermining of all the foundations upon which a nation's peace and safety rest. One thing characteristic of the leaders of the New Japan, in spite of occasional national reactions against foreign ideas, is the open eye that marks the lessons of history, as observed in the nations and countries beyond themselves, and along with this open eye is the determination to have the best. Converted to Christ, and taking its place among the sisterhood of enlightened nations, Japan's future career needs to be considered from two different points of view.

Reform in the Orient.—Japan's conversion to Christianity will in many ways have a tremendous influence upon China and Korea. The Japanese are a people of action, aggressive in temperament, being in this respect more like the Teutonic than the Oriental races, and will, when Christianized, become powerful and successful missionaries of the Truth among other Oriental peoples.

They are at the same time Oriental enough in language, literature, and race, and their ancient political institutions were so closely modeled after the Chinese, to give them an easier access to the heart of that vast empire. They themselves will be the living proofs, showing how superior the Christian religion and Christian civilization are.

Not only as evangelizers, but also as political reformers, the Japanese will have a powerful influence upon Korea and China. Being Orientals, they have the genius of the Oriental mind, and can understand what political institutions and forms of government are adapted to the Oriental race better than the Europeans can possibly do. They will make a more powerful appeal to those hitherto absolute despotisms to enter the path of political reform and liberty. They will be the champions of constitutional government, and will play a leading part in alliances to maintain the independence of the far East against the scheming aggressions of European powers. At this writing such a journal as the *London Spectator* is seriously discussing the possibility of Japan's entering into offensive and defensive alliance with China, so as to frustrate what are supposed to be Russian schemes, which alliance would put Japan in the lead of China's political reformation. At all events, Japan has secured for the future a recognized position in the international politics of the far East, which England, Russia, and the United States must reckon with.

As to the large and influential place the Japanese have won in the Orient, there can be no question whatever. It is a fact not generally known among Western writers that at one period in their history the Japanese came nigh being the great maritime and colonizing power of all the Orient. They still have the same bold,

seafaring spirit which was then checked, but never destroyed. And now that they are becoming a manufacturing people, they will export in their own ships their fabrics and products. The markets of all the seaports, as well as the great cities of the inland rivers, will be flush with goods handled by their own merchants. Their agents will penetrate into distant regions, introducing their wares; their banks of exchange and consular offices will be established in all the marts of trade from Bombay to Peking, and beyond Bombay in Australia and Polynesia; and their merchant ships, flying the flag of the Rising Sun, will be sailing the seas and anchoring in all the great ports, in active competition with American and English vessels. Having entered the markets of the East, they can never be driven out, but must be treated as friendly rivals.

Japan's Future Intercourse with the United States.—“The last shall be first” is true here also; for though America was the very last to be discovered to the Japanese, she will be the most powerful in her influence upon that nation. That the United States and Japan will be drawn close together in international policy in the far East may be illustrated by considering their respective attitudes at the present time upon the question of the dismemberment of China. As a recent writer in the *North American Review* has shown, the United States should continue to demand the “open door” in China, and do all in her power, short of declaring war, in order to perpetuate the integrity of the Chinese Empire. Our commercial interests, now guaranteed by treaty with China, demand our support in maintaining the national independence of China. Japan strongly feels the same way. The Japanese are bitterly opposed to China’s being divided out among the European powers, and will

welcome any understanding with the United States to prevent it.

Again, Japan will furnish an increasing market for our products; our wheat and flour, iron and steel, machinery of all kinds, cotton, wool, hides, and coal oil. Let the reader pause to consider that last year the foreign trade of Japan amounted to \$444,000,000, and that America already buys more from Japan than any other foreign nation, and he will see how easy and natural ought to be the increasing exchange of our wheat, cotton, iron, and steel, for the immense quantities of Japanese products which we buy. We shall have enormous quantities of raw material, which the Japanese must purchase to supply their manufactories and mills. Japan is destined to be a manufacturing country on a large scale; and the Pacific Ocean, which was once a barrier and separated far apart, now unites and makes neighbors of Japan and America. Three things will in due time be done to still further promote intercourse of trade and travel:

1. The Nicaraguan canal will be cut through.
2. Ocean cables will be laid from the Pacific coast to the Hawaiian Islands, and thence one line to Japan and another to Manila.
3. The reduction of the time of a ship's voyage across the Pacific to ten or twelve days.

Inasmuch as our American republic opened Japan in 1854, and has since that day pursued uniformly a friendly and helpful policy toward her; and since our geographical position gives decided advantage over that of the European nations, let us conclude that as a reasonable and natural reward America's white sails of peace on the Pacific will be increased tenfold, probably a hundredfold, within the next quarter of a century, and that

likewise great ships from Japan, flying the red banner of the Rising Sun, will be a familiar sight in the chief ports on our Gulf and Atlantic coasts.

And if the giant Republic of America will always set the example, and the first Constitutional Monarchy of Asia will always follow that example, of standing for human freedom and progress, the eternal principles of justice and philanthropy, recognizing the rights of the weak as well as of the strong, according to the teachings of Christ, then the combined influence of these two countries upon the future history of the far East will be full of blessing and glory.

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